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ABSTRACT

The conference, the proceedings of which are reported in this document, was designed to provide a forum for the exploration of goals, programs, and prospects for intercultural communication and human relations dimensions of teacher education. The first part of the proceedings consists of the welcoming remarks, the keynote address, and a discussion of the need for intercultural communication training for teachers. The second part is a report of the symposium and discussion on human relations training codes and the prospects for such codes in four midwestern states, while the third section contains a presentation and related dialogue concerning specific concepts and techniques for intercultural communication training for teachers. The fourth part is a report of the symposium and discussion of specific human relations training programs in three teacher education institutions in Wisconsin. Also included are an evaluation of the conference and appendixes listing conference resource persons, conference participants, materials distributed or displayed at the conference, and additional background materials. (JM)

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# Proceedings of the Conference on

# INTERCULTURAL COMMUNICATION AND TEACHER EDUCATION

**Edited By**

**Nemi C. Jain and Richard L. Cummings**

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**Milwaukee Urban Observatory**
**University of Wisconsin-Milwaukee**
**Milwaukee, Wisconsin 53201**

1975

## PREFACE

The Conference on Intercultural Communication and Teacher Education, held at the University of Wisconsin-Milwaukee (UWM), September 19-20, 1974, was designed to provide a forum within which scholars, teachers and educational administrators could explore goals, programs and prospects for intercultural communication and human relations dimensions of teacher education. The conference was sponsored by the University of Wisconsin-Milwaukee's Department of Cultural Foundations of Education, Department of Communication and Milwaukee Urban Observatory.

The conference grew out of our commitment to improve the intercultural communication training of prospective teachers. The University of Wisconsin-Milwaukee, because of its urban mission and unique location in a multicultural environment, is committed to the goal of making intercultural communication and multicultural education integral parts of its teacher education program. The University also recognizes its potential for a leadership role, not only for the State of Wisconsin but for the entire nation, in improving intercultural communication dimensions of teacher education.

As a part of this commitment, the UWM Department of Cultural Foundations of Education has been working since September, 1973 on a two-year federally-funded project for improving the quality of intercultural communication training for education majors. Our work on this project and the growing recognition of multicultural education and intercultural communication on the part of professional organizations in education and communication (such as the American Association of Colleges for Teacher Education, the Speech Communication Association and the International Communication Association) led us to believe that there was a need for a conference that would bring together scholars, teachers, educational administrators and others concerned with intercultural dimensions of teacher education.

We felt that such a conference would contribute to improving the quality of intercultural communication training provided to prospective teachers by our university and by other teacher education institutions and would help us learn what was being developed toward this end in other teacher education institutions. We recognized that a conference involving scholars from the disciplines of communication and education would be useful for building interdisciplinary links needed to impro e intercultural

communication training of teachers. We also felt that such a sharing among scholars, teachers and educational administrators would provide directions for further work in this area. These factors influenced our decisions regarding conference participants and program.

We invited scholars from communication and education, teachers, educational administrators and others involved in intercultural communication/human relations training of teachers. As the conference program indicates, we included presentations by scholars of intercultural communication and education, symposia and panel discussions on various aspects of the conference theme and dialogue among conference resource persons and participants.

These proceedings reflect the contributions of the 144 scholars, teachers, educational administrators and other persons from Wisconsin and six other states who participated in the conference. The proceedings consist of five parts. The first part consists of the welcoming remarks, the key note address and a presentation designed to set the broad framework for the need of intercultural communication training for teachers. The second part is a report of the symposium and discussion on human relations training codes and prospects for such codes in four Midwest states, Illinois, Michigan, Minnesota and Wisconsin. The third section consists of a presentation and related dialogue dealing with some specific concepts and techniques for intercultural communication training for teachers. The fourth part is a report of the symposium and discussion of specific human relations training programs in three teacher education institutions in Wisconsin. Finally, the proceedings include a report of the evaluation of the conference, a list of conference resource persons, a list of conference participants, a list of print materials distributed or displayed at the conference, and some additional background materials.

We would like to express our sincere appreciation to the conference planners, speakers, resource persons and others who assisted us in conducting the conference and in preparing the proceedings. Assistance provided by the U.S. Office of Education, through its Title VI grant which provided major support for the conference, is gratefully acknowledged. We are very grateful to the Milwaukee Urban Observatory for publishing the proceedings. Our thanks, too, to Mary Jorgensen, a typist of rare skill and remarkable competence.

Above all, our thanks to the 144 conference participants whose contributions, recorded on the following pages, constitute the proceedings.

Nemi C. Jain
Richard L. Cummings

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PROGRAM

CONFERENCE ON INTERCULTURAL COMMUNICATION
AND TEACHER EDUCATION

University of Wisconsin-Milwaukee September 19-20, 1974

Thursday, September 19, 1974

| | |
|---|---|
| 12:30-1:00 P.M. | REGISTRATION |
| 1:00-2:00 | WELCOME: Dean Henry Snyder, UWM School of Education |
| | KEYNOTE ADDRESS: "Roger Barker, Miss Mildew, the Kau Pau Qu and You: How Culture Influences Perception and What It Can Mean to Teachers" Professor George Spindler, Anthropology and Education, Stanford University |
| 2:00-2:30 | "Intercultural Communication Needs of Teachers" Professor Nemi C. Jain, Communication, UWM |
| 2:30-2:45 | COFFEE BREAK |
| 2:45-3:45 | SYMPOSIUM ON HUMAN RELATIONS CODES AND PROSPECTS IN FOUR MIDWESTERN STATES: |
| | Illinois: H. Ned Seelye, Director Bilingual Education |
| | Michigan: Claudette Nelson, Consultant Department of Education |
| | Minnesota: Donald Hadfield, Coordinator Human Relations Training |
| | Wisconsin: Robert Skeway, Consultant DPI Inservice Education |
| | Moderator: Professor Richard Cummings, Cultural Foundations of Education, UWM |

3:45-4:30 CRITICAL ANALYSIS OF HUMAN RELATIONS CODES' CONCEPTUALIZATION, STRATEGIES AND TACTICS

Panel Participants: Professors Normand Bernier (Moderator), Barbara Faucett, Ronald Podeschi, Andrea Rich and George Spindler.

Friday, September 20, 1974

9:00-9:45 A.M. ADDRESS: "Conceptual and Pedagogical Considerations in Teaching Intercultural Communication to Teachers"
Andrea L. Rich, Communication, UCLA

9:45-10:15 AUDIENCE QUESTION & ANSWER PERIOD
Moderator: Professor Jain

10:15-10:30 COFFEE BREAK

10:30-11:15 SYMPOSIUM ON THREE WISCONSIN HUMAN RELATIONS PROGRAMS

Cardinal Stritch College: Professor Bruce Johnson
UW-Eau Claire: Professor John Stoelting
UW-Milwaukee: Professor Frank Nelsen
Moderator: Professor Richard Larson, Curriculum and Instruction, UWM

11:15-12:15 CRITICAL ANALYSIS OF THE THREE HUMAN RELATIONS PROGRAMS

Panel Participants: Professors Ricardo Fernandez (Moderator), Donald Neuman, Andrea Rich, Flora Seefeldt, George Spindler

12:15-12:30 ADJOURNMENT, Professor Cummings

## WELCOME REMARKS

Henry Snyder
Acting Dean, School of Education

Not many years ago, a conference with a title like this, "Intercultural Communication and Teacher Education", could have only indicated a heavy thrust in international education, involving people from many and diverse lands. When we finally became aware that there were indeed real cultural differences right here in our own country, it seemed we set our sights on activities designed to help stamp out cultural differences. More recently we have begun to realize not only that our cultural differences are here to stay, but that these differences themselves are not dangerous to our country, not dangerous to a healthy society. What might be dangerous, however, is our seeming lack of ability to establish communication between and among these various cultural groups.

The problem, it always seems to turn out, becomes an educational one. That means we as teachers, we as educators, have to make this a top priority. Thus, with that challenge I welcome you to Milwaukee, to the University of Wisconsin-Milwaukee, and to this conference. The excellent agenda, just an outstanding agenda, indicates a real awareness of the scope of the problem. Your attendance here indicates your willingness to accept this challenge. So let us get started.

KEYNOTE ADDRESS

# ROGER BARKER, MISS MILDEW, THE KAU PAU QU AND YOU: HOW CULTURE INFLUENCES PERCEPTION AND WHAT IT CAN MEAN TO TEACHERS

George D. Spindler

What I want to do this afternoon is to come to a better understanding of cultural influences on teacher-student interaction and particularly upon teacher perceptions of students and their behaviors.

I'm assuming that those influences that we call culture are pervasive. Culture, in the sense that I am using the term, is in nearly everything that the individual experiences. Culture is shared with other people in a group that has some form of boundary. Every individual brings cultural bias into every situation in which he or she interacts with others. This bias is compounded out of the individual's personal background of experience. But, of course, it isn't merely the teacher who does this, it is inherent in each one of the students. So when we get into a classroom there are 25 or 30 or 35 or 40 students and each one could represent a somewhat different culture while the teacher represents only one. The interactions can be extremely complex, and the possibilities of biases, misperceptions, distortions, and misunderstandings that result can be very profound.

I'm assuming that in all classrooms there are cultural differences. They are made more intense by ethnic differences or sharp social class differences or distinctive regional cultures that different children in the classroom share or the teacher and the children share differently. Under these conditions the cultural influence will be even more pervasive and more decisive but it is always present. There are also differences that result from the fact that certain people in the classroom, namely the students, tend to be younger than the teacher. I was only 20 and then 21 and 22 before the U.S. Army got me. The kids in the classroom were 15, 16, 17, and 18 and some even a little bit older; but there was a difference because we were in different age grades. They had a different age-grade culture than mine.

So in all classrooms there are cultural influences, it is

simply a matter of scaling. In classrooms where the cultural differences are fairly sharp they are rather obvious and apparent. Then, of course, the problems in communication, but particularly the problems in accurately perceiving what the other person is saying and doing, may be very intense.

There is another kind of assumption that I want to clarify a bit before I really get warmed up and get into the basic material: there are two kinds of cultural processes that we are going to be talking about. One of the levels of cultural process is one that I have already called "personal culture" and that refers to what you bring as an individual into the classroom situation. It results from your experience as a member of a family. It results from your experience as a member of a social class. It results from your experience as a member of an ethnic group. You bring into a situation the residues of each experience, the imprint, the programming of your way of looking at things, your way of responding to things. As a consequence you are going to see some things clearly in any social situation and you will see them accurately; other things you will see clearly but you will be grossly inaccurate; and some things you will see that you know you don't understand. All of you who have been teachers already know what I am talking about. There is that kind of cultural process--the personal culture. There is also another kind of cultural process we will be talking about, and that is the cultural process that is generalizable to any situation and to any person. I refer to certain basic processes that seem to operate whenever we have an individual trying to peer across cultural boundaries from one cultural position into another. There has been quite a bit of work done on this, but as I see it the work that has been done has been largely directed at a different level than the one I'm going to be focusing on--a level that is not particularly operational for the everyday experience of the teacher or others who are involved with communication in small groups. I can't make myself understood about that until we get to it. I do want you to know at this point that there are these two basic kinds of cultural influences: the personal culture that you bring into the situation and the generalizable processes that seem to govern transcultural perception.

My strategy is going to be like this: first, I am going to talk about two people I call Roger Barker and Miss Mildew. I must say immediately that these names bear absolutely no intentional resemblance of any kind to any person living or dead; they are simply names for people that I worked with in public schools as a part of an interdisciplinary team. One of them,

Roger Barker, is a fifth grade teacher, a very successful one as he was measured by administrators at that time; and the other is Miss Mildew--a teacher counselor who was guiding students from one level in the educational system to another.

The Kau Pau Qu are in there because they rhyme with "you," but there is a picture of the Kau Pau Qu of western New Guinea in the slide series that I am going to show you shortly. I was justified, I thought, in including the Kau Pau Qu in the title for this reason. Marshall McLuhan says the message is the message so I thought I would try to get a good title. I don't know whether it made any difference in your perception of what was likely to happen this afternoon, but I hope it did.

I want to talk about these two cases for they will be examples of personal cultural projection in the classroom--the first kind I mentioned. Then I am going to try to get to the other level. I am going to show you some slides and I will ask you to respond to those slides as I show them and then I will tell you something about your perceptions and how these relate to these general principles that I want to discuss. That will be the generalizable transcultural process level that I will be discussing. I will end with some disclaimers, that is, I will say in effect we better be cautious about applying a cultural approach. It does have limitations.

We will start with Mr. Barker. I could spend a lot of time on Mr. Barker. He is an extremely interesting person. I worked with him intensively for a period of about six months. He is tall, blond, handsome and young, rather athletic in appearance, wears sport clothes, but conservative, well dressed all the time. Though quiet in groups, he appears to be definitely in control of himself and to have a subtle sense of humor. He never, however, says anything particularly brilliant or witty, and he doesn't put people down. He does not on the other hand appear to be anxious or fearful or under any particular kind of tension. He says: "I am a good teacher and I intend to become a better one, and after a certain amount of teaching experience I want to go to administration and become a principal of an elementary school." His career indeed was assured, and shortly after I worked with him he became a principal, stayed a principal for two years and went to the superintendent's office and is now in the superintendency of a large school system on the West Coast. I hope he isn't here today, but I don't know why he would be. Although I am not going to say uncomplimentary things, I am talking within the profession.

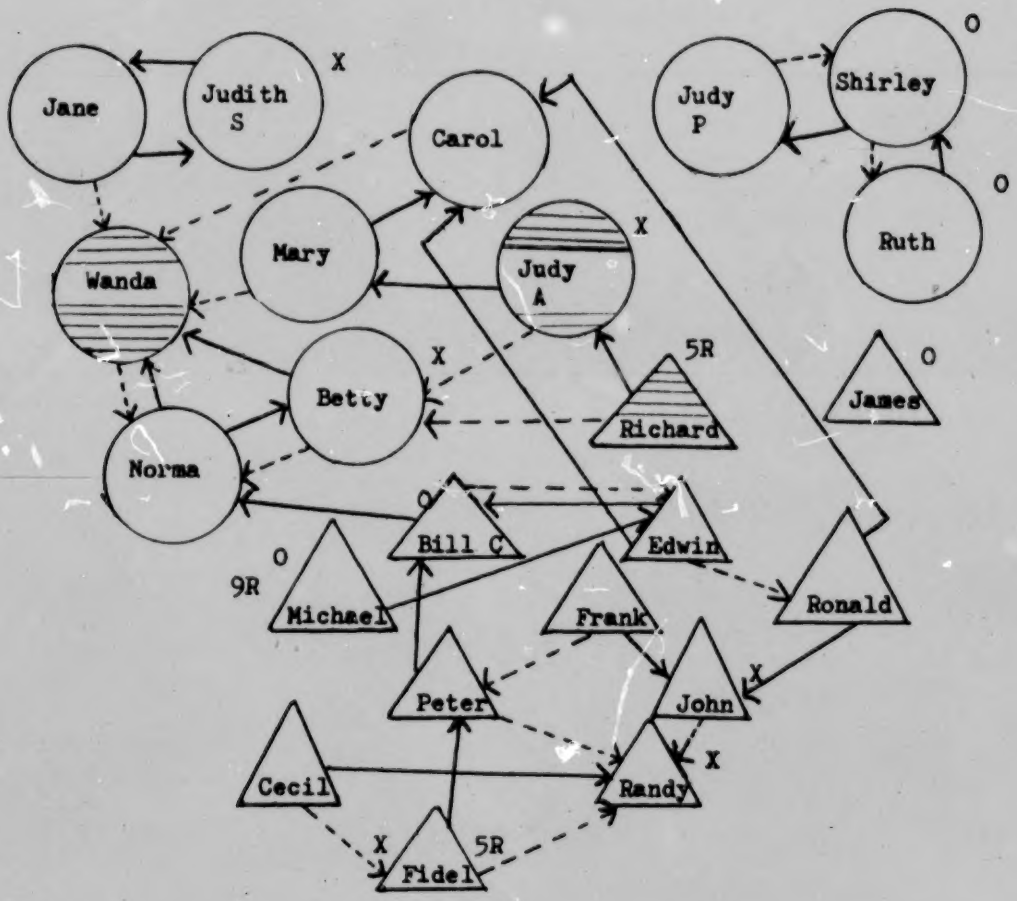
What kind of a person is our Roger Barker? Well, in the first place, he is a man who accepts the teaching role; he wants to be competent. He says of himself: "I am fair and just to all of my pupils. I make no discrimination between children on the basis of their backgrounds. I am always fair." He is interested in teaching well in terms of the areas that he is to cover. He tries to cover the topics he is supposed to according to state and district directives. He is conscientious. There is a great deal more that I could say about him, but I want to turn now to the personal culture side. That is where we get into what I was talking about as one of the two major types.

He was born in a community on the California coast, in a strongly middle-class home. His father was a merchandise manager for a large concern there. His family had a house in the mountains as well as a nice house in town, and they moved during his childhood through four different houses, each one of them larger than the one before. We know immediately without my going into more details that he is, in terms of the socio-economic status, in the middle class--perhaps somewhat on the upper middle-class side. His family was mobile and achievement-oriented during the time of his socialization; we regard this as an important part of his personal culture. In terms of ethnicity, he is White, Anglo-Saxon and Protestant. He is almost a stereotype. He is the teacher who is likely to have a problem in the classroom with ethnic or social class differences; in other words, cultural differences. He belonged to the Boy Scouts, he belonged to the De Molay. He belongs to all the right alumni organizations. He is very active in the Parent Teacher Association. His father was active in the American Legion and the Elks, Kiwanis, and so on. I am not denigrating these organizations. They identify his cultural position. His mother went to a private music school and teaches music. And one can go on and on. This part of what I have to say about him is already very clear and I won't say anything more.

I want to show how his background affected the way he could respond to the children in his classroom, so I am going to show you a few overlays that I think may help to make that clear. The first overlay is really a social map of the classroom (see Figure 4). Most of you teachers are familiar with the so-called sociogram. It shows where people are in terms of relationships with each other. In this one we simply asked, "Choose the person you would like to sit by." We also asked them to name persons they would not want to sit by.

Let me tell you something about a few of the students in it.

Figure 4. Sociogram of Roger Barker's Class




LEGEND:

"Choose the person you would like to sit by":

←——— First choice

←- - - - - Second choice

Name the person you would not like to sit by:

R= Rejected
(Number indicates the number of times rejected)

Teacher's Estimate:

X= Most Popular
O= Isolates

The first is Judy A. Judy A is chosen very infrequently. In fact, she is chosen by only one other child, a boy, and he is rejected by the other boys (In Figure 4, the triangles are boys and the circles are girls). He was rejected five times. So she is a person that could be called, in terms of this particular classroom, an isolate.

Mr. Barker's comments on her are that she is "one of the most brilliant people I have ever met. She is my favorite pupil, she has a good sense of humor; everybody likes her and respects her a great deal. She is a born leader. She is very popular with the other children, very well adjusted socially." Now, he is wrong about her, very wrong. Why is he wrong? Judy is a mirror image of his own cultural position. It turns out that he is just exactly what she is. She comes from an upper-middle class mobile family in the area. She represents this status in every respect with her dress, with her deportment, and her ethnicity. She is in all of these things that the teacher is in. He sees her not only in terms of what she is socially and ethnically, but also sees her incorrectly, inappropriately, as a star attraction, as a leader, as a focus of social acclamation in this particular classroom group--and he is completely wrong. And yet he wants to be clear, confident, to make no mistakes.

Now, to turn to Richard. Roger Barker says of Richard: "He's a real go-getter, one of the most magnetic personalities of any child that I have ever seen, he has a very warm personality, he is truthful, sincere and has a wonderful sense of humor. Richard gets along well with anyone anywhere and he will get ahead." Now, how about Richard? Richard you can see has been rejected also. He is isolated, he is not chosen by other children. Richard is also culturally middle class. Richard has one particular characteristic I found very intriguing. As his father was a drugstore owner and Richard had a lot of samples that he got from the drugstore, he would bring the samples to school in a little bag and then during the "share period" Richard would get up and sell these samples to the kids in the classroom for five or ten cents apiece. Roger Barker thought this was great. The other kids didn't like it too well. From their point of view Richard had definitely put the "hard sell" on them and was not a popular individual. From the teacher's point of view he was being aggressive, dynamic and self-improvement oriented.

Now, this girl Wanda (see Figure 4) was a member of an ethnic group. She happened to come from a lower status economic environment. She was an extremely warm, extremely attractive girl from the viewpoint of the other kids in the class. Mr. Barker

saw her as insecure, false, as a sycophant and as difficult to get along with. Now, I suggest that one of the reasons why he saw her this way was because he didn't understand her. She was simply out of his frame of reference. She represented something quite different than Judy Anderson did or Richard.

We can go through this whole thing, piece by piece. One of the things that I did in the study was to collect from him his appraisal of every one of the children. We have a great deal of data on each of the children and a great deal of data on the teacher, and of their mutual perceptions. I am giving you little pieces of information here and there that tell my story but do not do full justice to the teacher. One of my objectives in this study was to inform him of what he was doing in the classroom. He was so interested in improving his professional competence that over the period of time I worked with him he gradually improved the accuracy of his interpretations substantially. He finally got to the point where he was controlling what seemed to be a very pervasive and consistent kind of personal cultural bias.

I don't have the time to really go into all of these matters the way I would like to but there are a couple of things that really are important to understand. When we studied individuals in classrooms, one of the things we did was to try to get administrative appraisals of them. We wanted to find out how the supervisors, and other central office personnel rated the individuals. I won't go into details here. The point is that in every single category that was considered important in the school system for judgment of this teacher, such as fairness of grading, knowledge of subject, students liking the teacher personally, students learning a lot, discipline in the class, fairness and so forth--in all of these points he was graded tops by the administrators. This man was very much approved of. Make no mistake, this was a good man with excellent intentions, but he was wearing cultural blinders. These blinders were on the personal cultural side, as I have mentioned. However, they were <u>the same cultural blinders</u> that the administrators had. So what happened in this situation was that the cultural biases of the administrative personnel reinforced the teacher's cultural bias. What we have here is culturally self-sustaining feedback. The feedback that came to him was from those people from whom he had gotten his security, from those people who would determine his salary--from this level he got nothing but approval.

I want to make one more point. We asked the children to rate the teacher, since the children did not have all the same

cultural blinders that the administrators did. They were not all seeing things from up front in the school system. At the same time they were not all seeing things from the middle class point of view.

If we give the children a chance to rate the teachers, something interesting happens--and this is not because the children are better judges of character or anything like that. Although all of us are being judged by students all the time we teach, we know that the students make mistakes, but they make them for certain reasons. They do not make them randomly. The children in this classroom saw something the administrator did not, and in fact that the teacher himself did not know. All of these low ratings have to do with one basic problem, and that is precisely the problem that we picked up in our analysis of the sociogram. His response to his pupils was to a very large degree guided by his perception of them on the basis of their social class and cultural identity. Of course, fifth grade children don't say that. What they said was: "This teacher does not understand so and so (one of the kids in the classroom who had a culturally different position from that of the teacher)" or, "This teacher is not fair to everybody, he rewards some people well and some people badly who do the same thing but who do it in their own way." They detected the difference in his interaction with certain children when no one else did.

Now, I will say less about Miss Mildew because time is fleeting. Miss Mildew, despite her name, was the daughter of an Italian immigrant who had a fairly difficult time in this country. He had come over in middle age and he had not found it easy to get a good job. So their socio-economic position was very definitely in the lower category. But culturally speaking, she aspired to become a part of the practicing middle class. She became what I would call the "expurgator." Roger Barker I would term an example of "cultural lock-in." He was locked into a cultural channel, and was not able to move out of it without help. He could only relate to children that were flowing through the same cultural channel as himself.

Miss Mildew did the same thing, but she did it in a very special way--what I am calling the cultural expurgator way. By expurgator I mean an individual who is interested in stamping out cultural differences. Roger Barker ignored them, he didn't understand them. He didn't see them. He looked past them. His criteria were all in his own middle class culture--all from the category of personal cultural experience. Miss Mildew went

further, she saw cultural differences and seeing a difference she could not let it rest. She tried to eliminate it--stamp it out. I make it sound as though she were a very bad person, a bad vicious woman. She was not, she was a very kind person, and that's what's so sad about it. Some of the nicest people do the most awful things, and particularly in classrooms. I worked with Miss Mildew for about six months and I fed the data back to her in the same way that I had with Roger Barker, and again there was a change.

When you look at yourself in a mirror for a long enough time, eventually, particularly if there is somebody helping you to see the features in the mirror, you begin to see some imperfections. Miss Mildew began to see how she was doing some bad things, but she couldn't change as much as Roger Barker did. She was for one thing older, and she was not of the personality that could accept change as easily.

I will give you an example of what she did in her classroom. I attended one very critical class period that could be called a "rite of passage." The children were moving from the 8th grade into the 9th grade. She was counseling them about the kind of choices they were to make, where to go, and what to do. And she had things on the board like "P.E. in the first period, English in the second period, Social Studies in the 3rd" and so forth.

The school had just recently received a very large influx of Mexican-Americans. Teachers and administrators were not as yet really prepared for Mexican-American students, and some of Miss Mildew's behavior reflects that unpreparedness. Well, she was trying to counsel the children, she had done this two or three times, and she was interacting with the whole problem of where to send the children--into what channels. In this classroom about eighty percent are Mexican-Americans. She says: "Now, you have to decide whether you want to take Algebra or not, it can be very difficult." And she goes a little further with it: "You have to take Math all the way through high school if you want to be an engineer. Now, if you've gotten B's or C's in the 8th grade in Math, what are your chances of doing well in 9th grade Algebra?" The children murmur something weakly. She says: "Not so good." And then: "Well, then what can you do, children, what can you do?" Finally one of them says: "Well, you could try to work harder." She replies: "Yes, that's one thing." Another says: "You could try to raise your grades some way." Miss Mildew agrees, "If you could do that, but what else?" The

children don't know what she wants, so they just look at her. She finally tells them, "Well, do like I did when I wanted to be an opera singer, but found that I couldn't sing. What did I do? Yes, that's right. I changed my plans." Then she got to language and she said, "How many here speak Spanish?" (Now remember about 80% of these children are Chicanos.) Well, they had been taught for years it was bad to speak Spanish in school or any place else, for that matter. So, they're not going to say: "Yes, I speak Spanish," or "I speak good Spanish."

One or two of them sort of raised their hands a little bit and Miss Mildew said: "Well, it would help you if you do, but you have to realize there is work to do, there's homework. But it is good to speak another language if you want to go on to college, and you need another language." In other words, the only possible reason for having another language is because you can go on to college with it.

Now she went on to General Business. She says: "You can't take Spanish and General Business; no, they come on the same period, and General Business might be better for you. One of the things you have to do is to be neat and orderly, and if you are good at that it might be hard for you until you learn to do it better." And then she says: "This is exclusively a boy's class, mechanical drawing and so forth. This is also exclusively a boy's subject." She is sex-typing, of course; and then home-making, she says, "this is just for girls," and one boy says: "Why can't I take it?" And she said:"Well, yes of course, if you are going to be a nice wife for somebody." And then she finally went through girls' shop and Dramatics and so forth, all sort of negative in her comments. And then she arrives at Typing. She says: "Now, Typing is a very good thing for you, for a lot of you girls to learn, because you could do secretarial work. It looks interesting when you pass that Typing room, doesn't it?" Then she says: "But do you know there aren't any keys, any letters on those keyboards? You have a chart at the front of the room, and if you look at that keyboard, you fail."

In other words, what she did was to open doors a little bit into this or that possible channel: "You can do things like Typing but you know, being an engineer is really quite beyond you, so don't worry about that," "Secretarial work would be good, but you have to realize that it's very difficult, and actually, it's much more difficult than you think it is."

She was opening doors to various channels in our culture a little bit, just so the children could glimpse what was there

on the other side. And then she was shutting them very quickly or making it difficult for them to get through. You may not grasp all this from my rather sparse selection from a much larger set of observations, but this was a very pervasive kind of influence. Her reaction and interaction with the children who are not ethnically different from her was something else. There she was saying: "Now, if you want to do such and such there are a whole series of steps, all of which are interesting or fun or challenging or possible." In the classes that were largely Mexican-American what she was saying was,"Well, there are a lot of things that one can do in our culture, but you can't do them and there aren't any good ways to get into the channel so you can."

All right, now I think that the discussion, as far as personal cultural background is concerned, should have made its point, and I'm going to go now to a quite different level, and that is the level where I am concerned with universal cultural processes. I'm going to be talking about something that I think happens whenever you or I get into a strange cultural situation and are trying to understand it. I will be talking about cultural perception and sensitization.[1] So now we are going to get into the slides. Now, this may be quite puzzling to you. I haven't the time to do it in the way that I would do it in my classes at Stanford. I have been concerned with trying to speed up the process of learning about cultural differences. I have developed a procedure that seems to be a step in the right direction and I want to share it with you. I have a sample here from a series of pictures that I have used in sensitivity training and I am going to show you a few of them. These pictures are mostly, with one exception that you will see, from the field work my wife and I did in southern Germany.

I picked pictures from Germany for the reason that Germany is so much like the United States, yet different enough. It isn't really a huge cultural difference that might block the perceptual processes, that is, we can somehow understand what is going on in German culture, we think, from what we know about our own culture. What I asked the students to do and what I will ask you to do in your own minds right now is to look at the picture, decide what it is--what is it a picture of? And what might be its significance in the culture of southern Germany? Now, of course, you don't know, but neither do you "know" when you see a child in your classroom who comes from an entirely different cultural background than yourself. It is the same problem but I am trying to depersonalize it here. I am trying to put it on a different

level so we can talk about it without being involved with the kind of personal interaction we have been involved with in our first two cases.

Now, you look at that (shows first slide of vineyards on a steep hill) and what is it? What does it do? What is it for? What significance has it? Don't tell me because I know.

Let's see the next picture (woman bent over primary vines--Figure 1). Now, the same thing here. What is this lady doing? Why should it be important? And another kind of question: What is this woman thinking and feeling? You have to use your imagination here. But suppose you are looking at a child in your classroom. You say to yourself: What is that kid thinking? It is exactly the same thing. Now I will go on to the next picture. Just try to hold each of these in your mind please.

Here we have another situation (boy and older man picking currants--Figure 2). What are they doing? What is the boy probably thinking and feeling?

The next picture (Kau Pau Qu tribesmen looking at something on the ground--not reproduced here). Now, here we have a group of people who are obviously not German. This is a group of people who live in the western part of New Guinea. And I ask you the same questions: What are they doing? Why is it important? Look at the details and try to just decide for yourself in this particular case. Why might this be important?

Let's have the next one. Now, we are back to Germany. Here is a classroom, here is a teacher. What kind of classroom is it? What is its atmosphere? What kind of a teacher is this? How does he manage the classroom? Remember this is in Germany.

The next one. Now, here is the same classroom five seconds later. This is the question I ask the students: Does this picture change your understanding, your perception, your interpretation of that classroom? The same classroom, the same people.

Next picture (Figure 3). Now, this is a house--oh excuse me, I shot my wad--this is a structure. You are supposed to tell me what it is. You would probably have some difficulty telling me just what kind of a house it was, but the question to the students is: What is this building? What is it for? Why is it important? It is in southern Germany.

Figure 1

Figure 2

Figure 3

Now, that was a very quick cross-cultural trip, but believe me it was a trip that has a great deal of counterpart in the kind of situations that anthropologists and teachers encounter every day. I will never forget when I was trying to make sense out of our first few days and weeks, and then months with the Menominee, and one of the first things we went to was a medicine lodge ceremony. There wasn't anything there that we understood at all. Everything we did was wrong. Culturally wrong, personally wrong. I could say a great deal about it, but it was a very humbling experience because by attending one or two more ceremonies and by being told a great deal by the elders, we came to understand a little bit of what we had seen. But at first it was completely opaque to us. Everytime an anthropologist does a piece of field work he or she gets into exactly the situation you are in, looking at these pictures--only more so because everything is unknown. You have to find your way around and come to an understanding of it. And you find that a great deal of what you thought was there at first, isn't there at all. And that a great deal of what you don't see at all is the most important thing to find out about. Now let's take these pictures you have already seen and thought about. You have some kind of an idea as to what they represented.

The first picture was simply a picture of vineyards in small plots, and it is very important to the economy of the region because wine grapes are the most important cash crop. But beyond that it is important in another and peculiar way: these small plots make it impossible for people to move in big machinery. Therefore, there is not big farming. There are just small operators. This in turn makes it necessary for people to do a great deal of hand work. The only people who will do hand work without being paid for it are relatives. So this kind of vineyard situation supports the extended family relationship. It supports traditional work values, and so forth.

What do students see who saw this? They said it was Roman ruins, rows of chairs for a mass audience, a religious congregation, a guarded border, fields destroyed by war, gun implacements, horse feeding troughs, pig feeding troughs, a whole series of things. About 50% of the people who see this see it as in some way connected with agriculture, including vineyards. The other 50% simply go off in various directions. But there is one consistent tendency when they do not see it as an agricultural enterprise; they see it as something connected with war and militarism, in about 30% of the cases. We have a concept of what we should be seeing in Germany. So, when you see something

you can't explain any other way, you reach back into your mind for an impression, a cue, a stereotype and you put it into the interpretation. But there is another level of interpretation here that is important. There is not only the problem of seeing what something is (i.e., somebody can say: "well, these are vineyards," or they can even say: "well, they are small plots"), but unless they can explain why small plots of this kind on steep hillsides are important to the whole social economy, the whole social structure, to the value system, they have not been able to explain it culturally. I would suggest that the problem is that they have no functional complex of understandings into which to fit their perception, even if they perceive it accurately. Now, this is exactly what happens in the classroom. You may frequently be able to see that a child is behaving according to a cultural norm that is different than yours. But unless you know how that cultural norm or pattern or value fits into a whole complex of family life or relationships with other people or to earning a living--to all these things--unless you can do that, you have not really understood it, and you don't understand the child's motivations. You don't understand the kinds of blocks that the child will have to learning in the classroom or to you as a person with a different culture.

Now, the next picture (Figure 1) is the middle-aged lady bending over. Most students that have looked at this see it as an agricultural activity. But when they are asked to project her state of mind, they say: "tired, old, tedious, boring, aching back, aching bones, tired muscles." These are the feelings states that predominate. The point here is that German women of this age group--at least those who work in the vineyard, as she is working--protest that these feelings are not in their mind at all. They never feel this way. They like to work and if their bones ache, they feel this is an honest good ache. There are many, many proverbs in this part of Germany about work and about aching bones and about being tired. This is the way one displays one's virtue, it has positive value. But in American culture, at least as it is interpreted by most students, hard work and aching bones are not positive values. Manual work itself is negative from the viewpoint of many young people. The American students simply projected their cultural interpretation of the feelings connected with the activity into their interpretation of the activity, and it was incorrect.

Now the general statement there is that whenever we are asked to make a personal judgment about what another individual is feeling and thinking in another cultural setting, the probabilities are extremely high, I would say on the order of 95% or

higher, that we will be quite wrong.

It is difficult to move from one person's head into another's in one cultural context. Any married person knows that. It is very hard to know what your wife is thinking or your husband is thinking or feeling at a given time. Even though you have lived with him for a long time you may be quite wrong. When you compound the difficulty with a cultural difference, the probabilities are much, much greater that you will be entirely wrong.

Now, remember the picture of the boy working with his father (Figure 2)? They were picking black currants. You were asked there also to see what the people were doing, and most people say they are picking something. I asked you to describe how the boy is feeling. American students tend to say that the boy is thinking how very boring and tedious the job is. He does not want to work with his father because his father is always telling him what to do. He is wishing the sun were not so hot. He is resigned to the work, but very hot and scratchy. He wishes there were an easier way to pick the currants. He is feeling restless. He resents the drudgery. He would rather be playing with the kids. He would rather be swimming. He would rather be playing a game, and so forth. Again we have a stereotype in American culture about the nature of work, and nature of relationships between the father and the son under these circumstances; the students are simply directly projecting, and they are quite wrong. In this part of Germany parents do not let children work in the vineyards until they are quite old, and it is considered a privilege. The boy is very happy to be there and would not like to be any place else.

Now, if we look at the picture of the Kau Pau Qu--remember that one picture that was not from Germany? Eighty percent of the people who look at it say that there is some kind of a hunting ritual or snake ritual involved here. The reason they say there is a snake ritual is because there is a pile of striped material on the ground. They say, "That's a snake skin or it's a snake, and you know primitive people are always engaging in snake rituals."

What those men are doing is taking shells from a long, connected series of sections of shells. The shells are small shells that come from the seashore hundreds of miles away, and that man is taking each of these shells (the different shells of different size and different color have different values) and putting them within a grid drawn on the ground. He is putting

these shells in these different squares, and what he is saying is, "Lineage so and so from hill such and such in territory so and so is to receive such and such an amount of money at the Tapa ceremony to be held tomorrow."

He's paying off his lineage debts and he is not only remembering what each group must be paid, but he is compounding the interest and adding this to the amount so that every person representing each lineage gets paid exactly what is owed them. Now, the reason nobody sees it (nobody says, "Well, he's doing, you know, an accounting of the year's debts of his lineage to pay off other lineages who are coming to a Tapa ceremony and he's doing compound interest) is because people have this idea "primitive." These are primitive people; therefore, they must be carrying on a snake ritual. They couldn't possibly do interest compounding and paying off debts.

This is exactly the kind of influence that I am talking about. It is very dramatic in this case, because these people are so divergent, so different, and we have this stereotype "primitive." But this process is working in every single cultural interaction that takes place in every classroom in our own country.

Now, the picture of the German teacher five seconds later and before. In the first case this German teacher comes on for most of my students as being arrogant, stiff, formal and authoritarian. Why? Apparently because he is a German teacher. I say, "This is a German classroom." They say, "This is the way German teachers are."

Well, I worked with this particular teacher for a period of a year in the Remstal in Germany. I know him and his classroom well. He says: "My school is run on the basis of love." And he really means it. That is, he doesn't discipline the way a German teacher is supposed to. He is very supportive, very loving with the children, and the children feel very relaxed in this classroom. They were not even sitting in formal rows in the picture, they were just sitting in small groups at tables. It is a very relaxed low-pressured classroom. But it is a German classroom, so the teacher is stiff, authoritarian and rigid.

Five seconds later the children are waving their hands. There is some action. Fifty percent of the people who viewed the picture say: "Oh, yes, this changes my opinion. It is so much freer, more open, less formal classroom than I had thought."

The generalization, the general principle, is simply that you cannot come to conclusions about the meaning of cultural differences from a one-time sample. You can't just take one shot. You have to see this action repeated in a number of different contexts again and again before you come to any conclusions about it. Time is a very gross element in determining what behavior we will look at, what it will look like at a given moment and only through a long period of time do all of the dynamics, all of the patterns and the meanings, begin to come out.

Now, the last picture, or nearly the last one. I don't remember what exact order we had for that, but it was of a very large house (Figure 3), and I will not spend any time on that really because it is more of the same kind of thing, that is, the house is a house. People live in it, so do animals. There were something like 6 cows, 24 chickens, 4 pigs and 18 rabbits in this household besides 7 people, and it has a great big manure pile out in the front. The manure pile is a very important part of one's wealth because this is what makes the vine grow well and it has to be carted up to the vineyard, and there is a pump in the middle of the manure pile that is used to pump out liquid that is collected underneath it, and that too is put on the vineyards.

Non-German people come out with all sorts of ideas as they explain this picture. They say: "It is a warehouse, it is a place where coal is dispensed, it is a house of prostitution, it is a wine collecting point, it is a brewery," and so forth. There is no direct cultural counterpart for this kind of house in our culture. As a consequence they have to search around for categories that are familiar. This is exactly what the teacher does. When a teacher is faced with something for which there is no exact counterpart in his or her culture, what she or he does is to search around for a counterpart, for a category that is there, and then use that as the basis of interpretation.

Now supposing I were to say: This is a house of prostitution, I would treat the people in it very differently than if I know that they are a respectable family of people living with their animals and carrying on an agricultural enterprise. Well, this is exactly the same kind of thing that happens in a classroom if you start treating people on the basis of a set of presumed assumptions that have to do with cultural categories that are in your head, but are not necessarily related at all to what the people are. The results can be nothing but disastrous.

Now, I can put these principles into formal language, but

I am not going to do so because I think it is pretty clear. It goes something like this: Distortion in perception and interpretation across cultural boundaries increases markedly when there is no clear counterpart in your culture (i.e., the observer's own culture for the object or event that is being perceived in the other person's culture).

Another general principle is that when there is no functional complex (e.g., fitting into the general socio-economic structure of southern Germany when we were speaking of the vineyard), when there is no cultural complex in which the event or object can be placed, then again, distortion increases because you don't really understand it in depth. You don't know anything but the surface.

And then,thirdly, there is the situation where you have a stereotype of the event as it is in your culture--that is,you already know how a boy is going to feel when he works with his father picking currants. But it turns out that the way you feel or think you would feel is not the way the child in German culture feels.

Another general principle is that when you have a stereotype of the experience or event and its meaning in somebody else's culture (for instance, when we say, "In German classrooms authority is rigid, the teacher is authoritarian," we have a stereotype of how things are in the other culture), then, cultural distortion increases.

Another general principle is that when we try to project emotional states,distortion increases.

And then, lastly, distortion increases markedly when there is only a one-time sample, just one period. If we see it spread out over time, then we often come to realize what is happening.

I am getting down towards the end of what I have tried to do. First, I tried to show you what personal cultural background can do to the way an individual understands, sees and interacts with children. I talked about Roger Barker as an example of cultural lock-in and Miss Mildew as an example of the cultural expurgator. And then secondly I tried to show you via these pictures how generalizable principles could be developed that seem to govern perception across cultures.

Now, lastly I want to introduce some qualifications. That is, don't expect that a cultural point of view, the kind that I

have been trying to develop here, is going to solve all of the problems. For example, a teacher (or anthropologist) may acquire knowledge of another culture and then find that this cultural knowledge is no longer relevant. Supposing, for instance, that I say Eskimo children are uncomfortable unless they are sitting in circles because they are all born and raised in igloos. Well, of course, they are not all born and raised in igloos today. Some Eskimo children still may be going to igloos during hunting periods, but most Eskimo people are living in villages and they are living in rectangular houses, and so forth. So there would be no relationship in this statement whatsoever to reality. Sometimes cultural stereotypes can come from reading anthropology. Supposing I read an anthropological version of something that was written in the ethnographic present[2] and the student or teacher reading it takes it seriously as being a statement of the way things are today, and says, "This is the way children are going to behave because this is the way it is." We have to be very careful about the tense as well as the accuracy of our information.

Now, another thing is that one can get so culturally self-conscious that one has no way of coming to any conclusions about anything. If at every moment that I am elbowing into somebody else's culture I am likely to be wrong, what is likely to happen is that I will end up where I cannot say anything about anybody. I cannot come to any conclusions. I can make no rules. I can make no judgments. Sometimes you just have to make judgments and be wrong. But you should always hold in the back of your mind this reservation that there is a cultural process operating here and you may be wrong in a way that you don't want to be. You may be damaging the child's life chances.

Now, the third reservation that I have is that we have to realize that there are structural conditions in our society for which we as teachers cannot be held responsible. We are part of the process, though. Schools have helped to create the social structure we live in whether you like it or don't like it. The schools have, as I described, the cultural lock-in teacher. This teacher was keeping, if you will, Chicano children and Black children and a few Japanese-Americans in their place; that is, he was, though unintentionally, moving them along certain cultural channels. So was Miss Mildew. The schools have tended to support the social structure from which the problems came and to support classroom practices that keep them coming. But on the other hand, teachers didn't create the problems alone and teachers can't change them alone. You can't make everything

different simply because your classroom is a different place. Society also must change.

Perhaps that's a good place to stop. So stop I will.

## NOTES

[1] I have developed this process further in "Transcultural Sensitization," in George D. Spindler (ed.), Education and Cultural Process: Toward an Anthropology of Education. New York: Holt, Rinehart and Winston, 1974, pp. 449-62.

[2] This means that the author writes in the present tense about everything--including traditional cultural patterns no longer practiced.

# INTERCULTURAL COMMUNICATION NEEDS OF TEACHERS

Nemi C. Jain

The purpose of my presentation is to examine the need for including intercultural communication training in the curriculum for teacher education, to identify specific topics of intercultural communication that are most useful for teachers and to raise some questions and issues concerning intercultural communication needs of teachers that need further consideration.

America's culture is unalterably pluralistic. History does not beg the issue--it affirms the fact. America consists of numerous distinct ethnic, religious and cultural groups such as American Indians, Blacks, Jewish-Americans, Mexican-Americans, Oriental-Americans and Whites. Despite numerous forces (such as technology, mass media and schools) operating in the American society that lead to assimilation of cultural differences, a number of ethnic groups have maintained their distinct ethnic identities and cultural characteristics. Whites as well as non-White ethnic groups recognize the culturally pluralistic nature of the American society. Cultural pluralism is now being viewed as a desirable goal for American society.

Recently, the American Association of Colleges for Teacher Education (AACTE) adopted a policy statement, "No One Model American," which recognizes the culturally pluralistic nature of American society and views our cultural diversity as a positive and vital national resource. The statement calls for multicultural education--education which values cultural pluralism and rejects the view that our educational system should seek to melt away cultural differences and the view that schools should merely tolerate cultural pluralism. Multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted in the preservation and extension of cultural alternatives. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.[1]

If cultural pluralism is so basic a quality of our culture and if we respect American values such as liberty, individuality, justice and equality, multicultural education must become an integral part of the educational process at every level. Multicultural education or education for cultural pluralism includes four major thrusts: (1) the teaching of values which support

cultural diversity and individual uniqueness; (2) the encouragement of the qualitative expansion of existing ethnic cultures and their incorporation into the mainstream of American socio-economic and political life; (3) the support of explorations in alternative and emerging life styles; and (4) the encouragement of multiculturalism, multilingualism and multidialectism. While schools must insure that all students are assisted in developing their skills to function effectively in society, such a commitment should not imply or permit the denigration of cultural differences.[2]

Despite the culturally pluralistic nature of our society and the growing recognition for multicultural education, we still find that there are two types of schools: (1) monocultural or segregated schools which have students from only one cultural group; and (2) multicultural or integrated/desegregated schools which have students from two or more cultural groups. Is multicultural education needed only in multicultural schools or is it also needed in monocultural schools? Many people think that multicultural education is needed only in multicultural schools. They might say that if they live in a white suburb and if their school has only white children then they do not have to worry about cultural pluralism and multicultural education. I think that this is a mistake. Both monocultural and multicultural schools need multicultural education.

Schools play a major role in shaping the attitudes and beliefs of the nation's youth. They bear the heavy task of preparing each generation to assume the rights and responsibilities of adult life. In helping the transition to a society that values cultural pluralism, schools must provide leadership for the development of individual commitment to a social system where individual worth and dignity are fundamental tenets. Schools must prepare students to become responsible citizens free from ethnocentrism and prejudices and who have respect for cultural diversity. They should prepare their students to function effectively in the culturally pluralistic American society. Both monocultural and multicultural schools have the responsibility to prepare their students to respect cultural pluralism and to function effectively in multicultural settings in their adult life.

In order to accomplish the goal of multicultural education, educational institutions need to strive to achieve the following things: (1) a faculty and staff of multi-ethnic or multi-cultural character; (2) a student body that is representative of the culturally diverse nature of the community being served; (3) a culturally pluralistic curriculum that accurately represents the

diverse multicultural nature of American society; and (4) an effective pattern of communication between teachers and students of different cultural backgrounds, among students of different racial, ethnic and cultural backgrounds, among teachers of different cultural backgrounds and among other units in the educational institution.

Effective intercultural communication among and between different segments of the educational system is necessary for accomplishing the goal of multicultural education. We often hear about the problems of relatively limited, superficial and defensive communication among students of different cultural backgrounds, between White teachers and Black students and among teachers of different cultural backgrounds. Such negative intercultural encounters reduce the effectiveness of multicultural education. On the other hand, effective intercultural communication in schools can serve the positive functions of developing mutual understanding, destroying mutual stereotypes, and respecting cultural differences, and thus will foster the goals of multicultural education.

Teachers, who have more contact with students than anyone else in schools and who often serve as models to be emulated by students, have the major responsibility for effective intercultural communication in schools. They are the professionals who are primarily responsible for creating an environment that will be conducive to the learning and growth of students. They are the ones who can, to a large extent, facilitate or inhibit effective intercultural communication in schools.

As with any other aspect of their job, teachers need to be prepared to perform their intercultural communicative roles and to facilitate intercultural communication in schools. We should not expect teachers to learn intercultural communication knowledge and skills by trial and error; they need to be trained to become effective in intercultural communication with their students as well as to facilitate effective intercultural communication among students and other units of the educational institution.

Before discussing specific intercultural communication topics for teacher education, I would like to mention that many teacher education institutions, educational administrators and education scholars use the term "human relations" to refer to many of the things I am going to discuss under the term "intercultural communication." Human relations is a relatively broad and vague

term as compared to intercultural communication. In view of the fact that we are discussing training needs of teachers for encouraging multicultural education and cultural pluralism, I prefer to use the term intercultural communication rather than human relations. Also, I would like to mention that intercultural communication is a fast growing area within the broad discipline of communication.[3] Intercultural communication scholars are showing an increasing interest in establishing linkages with education scholars interested in multicultural education. This conference itself is an example of such interdisciplinary cooperation between education scholars and intercultural communication scholars.

Now, let us examine the specific topic areas or competencies of intercultural communication that need to be included in the teacher education curriculum. In view of the role of teachers in the multicultural education context discussed earlier, a teacher needs knowledge, skills and/or competencies in the following topic areas of intercultural communication:

1. Knowledge of the relationships between cultural components and communication processes. How do cultural traits (such as assumptions, customs, beliefs, social institutions, norms, values, verbal and nonverbal behavior patterns, and attitudes shared by members of a particular culture) affect one's perception, verbal and nonverbal behavior patterns, response, meaning, feedback, metacommunication and other subprocesses of communication? How does my culture affect my communication behavior as a sender as well as a receiver of a message?

2. Knowledge, sensitivity, and appreciation of cultural differences and cultural similarities between different racial and ethnic groups in the American society and, if possible, between American and foreign cultures. An understanding of the effects of cultural similarities and cultural differences on the occurence and the effectiveness of intercultural communication.

3. Knowledge of ethnocentrism, racism, prejudice, discrimination, stereotypes, categorization process and other intergroup communication concepts; their manifestations and effects on intercultural communication between teachers and students, among students, among teachers, and between teachers and parents.

4. Ability to analyze instructional materials and mass media content for the existence of ethnocentrism, stereotypes, prejudice, racism and discrimination with a view to exploring ways of correcting the situation.

5. Development of personal traits conducive to effective intercultural communication such as open-mindedness, curiosity for cultural differences, respect for cultural diversity and tolerance for ambiguity.

6. Ability to establish supportive communication with students of different cultural backgrounds within and outside the classroom in order to encourage students of different cultural backgrounds to want to communicate with their teachers inside and outside the classroom.

The above topics are neither mutually exclusive nor exhaustive. They are the main topic areas that will prepare teachers to be effective in intercultural communication for multicultural education and will stimulate further learning on the part of teachers on their own.

I would like to conclude by raising the following questions or issues concerning intercultural communication needs of teachers that need further consideration:

1. Given that we have and we will continue to have both public and private (including both parochial and nonparochial) schools, do we need intercultural communication training for teachers in private as well as public schools? If so, what is being done to insure that teachers in all schools receive adequate training in intercultural communication?

2. Given that we have different teachers at different levels (elementary, junior high and high school levels), do we need the same or different levels of intercultural communication training for teachers at these three levels? Do elementary teachers need more training in intercultural communication than high school teachers because elementary school children are more vulnerable to the teacher's behavior than high school students?

3. At the junior high and high school levels where we have different teachers for different subjects, should all teachers have intercultural communication training or only those teaching social studies, speech communication and other subjects related to human relations? Does the physics teacher, for example, need intercultural communication training? Why? [4]

I realize that I have simply touched upon these topics and have raised some questions without providing satisfactory responses to them. We do not yet have satisfactory responses to these and other similar issues but we are working on them at this university. We have made some progress and we welcome your ideas and help during this conference and afterwards as we work toward improving intercultural communication dimensions of teacher education.

## NOTES

[1]For a more detailed discussion on multicultural education, see "No One Model American: A Statement on Multicultural Education," The Journal of Teacher Education, Volume XXIV, No. 4, Winter, 1973, pp. 264-265. The Multicultural Statement, "No One Model American," a product of the Commission on Multicultural Education, was adopted officially in November, 1972, by the American Association of Colleges for Teacher Education Board of Directors as a guide for addressing the issue of multicultural education. A copy of the "No One Model American" statement is provided in Appendix E.

[2]Ibid., p. 264.

[3]Each of the three major professional organizations in the field of communication, Speech Communication Association, International Communication Association, and Association for Education in Journalism, has specific organizational units for the area of intercultural communication. Also, there are specialized professional organizations in intercultural communication such as the newly created Society for Intercultural Education, Training and Research.

[4]For some other relevant questions and issues concerning intercultural communication dimensions of teacher education, see Nemi C. Jain, Richard L. Cummings and Ronald Podeschi, "Intercultural Communication and Teacher Education: Some Ideas and Questions for Discussion," in Nemi C. Jain, Michael H. Prosser and Melvin H. Miller (eds.), Intercultural Communication: Proceedings of the Speech Communication Association Summer Conference X, New York: Speech Communication Association, 1974, pp. 74-76.

## SYMPOSIUM AND DISCUSSION ON HUMAN RELATIONS CODES AND PROSPECTS IN FOUR MIDWEST STATES

Symposium Speakers:

Minnesota: Donald Hadfield, Coordinator, Human Relations Training, Minnesota Department of Education

Wisconsin: Robert Skeway, Consultant, Inservice Education, Wisconsin Department of Public Instruction

Michigan: Claudette Nelson, Equal Education Opportunities Section, Michigan Department of Education

Illinois: H. Ned Seelye, Bilingual Education Program, Illinois Department of Public Instruction

Moderator: Richard L. Cummings, Cultural Foundations of Education, University of Wisconsin-Milwaukee (UWM)

Panel Participants:

Normand Bernier, Cultural Foundations of Education, UWM (Moderator)

Barbara Faucett, Cultural Foundations of Education, UWM

Ronald Podeschi, Cultural Foundations of Education, UWM

Andrea L. Rich, Communication, University of California at Los Angeles

George Spindler, Anthropology and Education, Stanford University

The purpose of the symposium and the subsequent panel discussion was to share background information regarding the existing requirements for training in human relations and intercultural communication as parts of teacher education programs and to discuss future prospects for developing similar requirements in other states. Two states in the Midwest, Minnesota and Wisconsin, have such requirements. The other two states, Illinois and Michigan, were contemplating the pro-

mulgation of some type of administrative code regarding human relations training in teacher preparation programs. Thus, representatives from four state departments of public instruction in the Midwest spoke about human relations concerns in their respective state departments.

The first speaker was Donald Hadfield from the State of Minnesota. Minnesota was selected first because it had more experience with a human relations code than the other three states. The second speaker was Robert Skeway from the State of Wisconsin. These two presentations were followed by Claudette Nelson from Michigan and Ned Seelye from Illinois.

In view of the audience interest and response generated by the first symposium presentation by Donald Hadfield of Minnesota, it was decided that the audience should have an opportunity to ask questions and make comments after each of the four symposium presentations rather than following the planned format in which the audience would have had to wait until all four presentations were over and panelists would have had an opportunity to respond to the presentations. The moderators of the symposium and panel discussion felt that a relatively informal approach (whereby panelists, symposium speakers and conference participants in the audience could ask questions or make comments after each presentation) would be more useful and stimulating than the format outlined in the conference program.

The symposium presentation by Donald Hadfield generated so much dialogue that there was little time left for the remaining three symposium presentations and the subsequent dialogue. Although there was some dialogue after the presentation by Robert Skeway, it is not reported here because of some technical problems in recording and transcribing it. The dialogue after the presentations by Claudette Nelson and Ned Seelye was mostly informal and could not be transcribed accurately enough to be reported here. In reporting the dialogue, conference participants from the audience, when involved in the dialogue, are identified as "participant" in the dialogue reported here and throughout the proceedings.

The following section includes the symposium presentation by Donald Hadfield with the subsequent dialogue and the statements presented by the remaining three symposium speakers.

Symposium Presentation and Discussion
Regarding the Human Relations Code in Minnesota

Statement by Donald Hadfield

I appreciate the opportunity to be here and share with you our experience with the human relations code. The flight of persons from the audience, I think, indicates that people are more interested in how to do it than what they should do. Let me say that we have several types of concurrent programs complying with the regulation which requires human relations training.[1]

I would like to refer you to two publications concerning intercultural education in Minnesota. The pamphlet, Equal Educational Opportunity Regulations and Guidelines for Minnesota Schools (listed in Appendix F), being distributed here, contains guidelines for a local district to provide quality intercultural education and to establish advisory committees. Then, we have produced a handbook to assist local boards of education, school administrators and intercultural education advisory committees in the development of that quality intercultural education (listed in Appendix F). This handbook is not being distributed here but can be ordered from the address provided in it.

This is the first time I have spoken outside Minnesota about the human relations regulation. There are two reasons for that. One, I did not think we were in a position to share in a very valid way or with great integrity, much of what we learned about our human relations code. The second reason is I have not had the time.

One particular aspect of this program which certainly must be discussed (although I do not know what the alternative is) is the whole idea of requiring persons to take human relations training. There is something about the demand or the requiring, the regulating, the law that goes adverse to the adult education method, and the whole sense of human relations spirit. I do not know what the alternative of that is for state public school leadership when it has been determined that there are inadequacies in the preparation and the on-going teaching that occurs in classrooms within our particular areas.

In Minnesota, almost 95% of the students who graduate from our high schools have had only experience educationally

with the majority community. In other words, they have never come into contact with anyone of any different racial or cultural background. And most of those school administrators and some persons in the Department of Education will say, "We are preparing these students to live and work in a multi-racial pluralistic society." So the emphasis basically for much of the effort comes from the fact that in Minnesota our problem is that we have a majority population that is white, and that this majority population basically continues the fostering of psychological, sociological and historical inaccuracies in regard to the world that young people are going to live and work and play in during their future lives.

So, in 1968, many persons including teachers and community leaders, educators, persons not of majority groups, and many others raised questions about the quality of human interaction within the schools, between the schools and in the communities which they serve. The concerns shared were interpersonal, intercultural and of an organizational nature and included all aspects of teaching--anything the teacher knows, says or does, that has an effect on the students' self-image and their capability of relating to others. So the basic question that was raised at that time was, "Are our school systems really learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations?" The answer that was coming back to us from those questioned all over the state was, "No."

In 1969, our Commission on Human Rights assigned an education task force to investigate this assumption. They did this throughout the state, and in December of 1969, the State Board of Human Rights requested the State Board of Education to take necessary action. At the same time our Equal Educational Opportunity section in the Department of Education was also asking the State Board of Education to develop some type of in-service training for teachers.

A task force composed of teachers and teacher educators, minority community persons, and NEA and MAT representatives was then formed and from December 1969 to September 1970 it drafted a regulation. A regulation in Minnesota is school law just as a code is in Wisconsin. It basically was prepared to answer the concerns expressed in the human relations area. In December 1970, the task force presented its suggested regulation and public hearings were held by the State Board of Education. The regulation, subsequently promulgated to go into effect in February of 1971, basically states that all applicants for certificates in education to be issued or renewed shall have

completed a training program containing human relations components, and those components were to be approved by the State Board of Education (see Appendix C for the regulation).

Now, you will notice that the regulation sets up two programs. First is in-service training for teachers in the field. Teachers with what we call continuing certificates must renew those continuing certificates every five years. Before they can renew that certificate they must have participated in and completed an approved human relations program. Second, all teacher training institutions were to develop in their pre-service teacher training programs human relations components. There is a difference between the two, obviously. There is a one-time type of effort in terms of the teachers in the field: i.e., once they have participated and completed a program they can then renew their teaching certificate. This does not apply to the next five years, and the next five years, and the next five years and so forth.

A one-time in-service effort for teachers in the field according to this regulation seems out of keeping with current licensing practices. It might well be understood that life certificates are no longer granted in Minnesota (that was dropped, I believe, in 1968 or 1969). Persons holding life certificates did not have to participate in the program--an error, obviously, since it set up a prejudicial and discriminatory system but which our State Board of Education could not address itself to because the state legislature had created the statute which protected the life certificate people. That meant that we were to develop and we have developed training programs for 50,000 teachers in the field. It also meant that there were to be developed 25 human relations programs within our teacher training institutions. Let us look at some of the rationale for such training.

Obviously the objective for such new learnings is to develop in some way a positive humanity that can appreciate pluralism, not only allows (excuse the word) but promotes individuality and appreciates differences rather than eliminates them, because, the State Board was saying, to eliminate differences is an act of hostility. No longer could the schools assume that their role is to develop a single ethic or morality or people. A positive humanity that is functional means that each individual does develop according to his/her nature and his/her environment toward the uniqueness of a person. Assurance that his/her value and belief system will be accepted and honored is what a person needs if he/she is to be functional

in a society.

So there were specific aspects regarded by the task force as necessary in a person's development in order to function within a pluralistic society--to become a person who is not easily threatened by others who have different values and behavior than oneself and avoids human violence in words and deeds, cares for people more than things and places high value on diversity. This person recognizes the conflict that exists when placed in an authoritarian situation such as the one which engulfs most of our educational system; this person recognizes the impact of demeaning actions and words. Now, the expectations for those being taught must also occur for the teachers. Therefore, when we talk about student outcomes (what do we want coming out of the student), in some way we must undertake this particular task of re-orientation, alignment and sensitivity, too.

The task force discussed the fact that it was a regulation and that it was coming from the State Department of Education, the State Board. Therefore, it already had two things going against it. It was being forced. Teachers in the field would have to take it on their own time, they must take it, and they must pay for it. Second, it was coming from the Department of Education and therefore was a bureaucratic movement. So the things built into the regulation and its implementation became very important. First, the recognition that this was a process regulation. By process we meant the types of outcomes or competencies expected in all of the approved programs were to be developed by the fact that there was a local committee within a district that would develop that program, and this local committee was to make an assessment of the population to be served by the program; that committee was to be made up of persons who represented the pluralism of society--it was not again to be a White-on-White type of planning.

Small homogeneous districts were in turn being advised if there was not a minority person within their community. They were being advised by persons who consulted with them in regard to their particular background and needs, whether socio-economic, racial or religious. The needs assessment process actually was a requirement in order for it to be approved in the department. We knew that once the assessment was done of the population to be served, the types of activities supported the development of the competencies to be attained, so we checked that very closely. Certainly the process was developed

to be relevant to expressed needs, but also because the involvement of the community and persons within it and the teaching faculty and students guaranteed some ownership of the program. There was never a program developed by the State Department of Education and put out to the districts. Once an application was made to the State Department of Education and it was critiqued in the department and approved, we shared in the administration of that program. The quality of the program was dependent upon leadership. If I were to guess, to say from hindsight, I would say that to spend a great deal of time in the development of the leadership throughout the state, leadership that is going to be active within these programs prior to their implementation, their planning, is to most wisely invest one's time.

Another particular area, of course, other than the participation of what might be termed the disenfranchised (at least those who have not had a part in the decision-making of the local district or in the state educational system), is to work with the enfranchised who have been underactive. That is, three categories of persons were involved in the code development process. Other than that, this was to be an integration of what we felt were the cognitive and affective processes. It was not just all knowledge that we were seeking; it was also skills in the ability to do. The process of changing oneself and of humanizing our society involves certainly an accurate understanding of the problems we face. Persons need the ability to meet those problems in a skilled constructive way and manner, and they certainly need a personal commitment to risk the discomfort of honesty and change.

The toughest single problem in the development of our programs was to help people develop a competency-based program. The job was specifying especially affective competencies. Determining performance criteria for designing adequate measurements, instruments and procedures is difficult and the technology and the expertise needed is still elementary. But we do have competency-based programs, and at this particular moment most of our teachers in the field have participated in and completed their programs. The programs that are on campus are always in a developmental stage. Part of my responsibility in this coming year is to be with developmental consultation teams that are made up of the collegial system that will spend two days on each campus, i.e., twenty-five campuses in a walk-through of their programs to look at the competencies to be attained and whether the faculty has developed effective programs on individual campuses. We will also be talking to the students.

Dialogue

Podeschi: There is something that bothers me. I want to focus on Mr. Hadfield's comment on certification. And I share that same general discomfort when you force somebody who is certified to "take" something in human relations. There is kind of an existential dilemma there and I want to narrow that same dilemma to the point on competencies because that is where I really feel it. My mind refers back to it and what we said about the scientific syndrome that we have in America. This came home to me recently when I was away from home in England and a headmaster said to me, "You Americans just evaluate and evaluate and evaluate, you don't use your intuition, you don't feel along with it." This worries me about human relations program with a certain set of philosophical assumptions which Mr. Hadfield touched upon. And yet the syndrome in the United States, and especially in teacher education colleges, is one where science reigns and competency models is the new kind of religion and I see those things meeting head on. I think something is going to be destroyed unless people with different philosophical beliefs stand up and say: "That isn't going to do! There is some kind of an existential messing around there that we can't have." We have a competency thing in Wisconsin that is going, too. I am not against evaluation. I think if you don't have some kind of accountability, some kind of evaluation, you don't know if anything has been done. We have had that in education, kind of a messiness. I am not for that. But I think the kind of evaluation has to be what I would call a kind of existential or phenomenological evaluation. Maybe it has to be video-tape, maybe it has to do with people's guts, but I think we have to philosophically fight the competency-based model in order to have a good human relations program.

Bernier: I would like to direct a question to the phrase, "the cultural life styles of various racial, cultural and economic groups." Would you assume that when this is interpreted by teachers that it would include teachers trying to teach students to appreciate hippydom, gay liberation, women's

liberation, alienation, the drug culture?

Hadfield: Yes.

Bernier: It will?

Hadfield: It has to.

Bernier: O.K.

Hadfield: It was quite, quite broad and this came out very forthrightly when an assessment was made of the population to be served, what their interests were, of their knowledge about various economic groups and life styles, the handicapped, the mentally retarded, the aged. In fact, that 2(aa) and 2(bb) parts of the regulation (see Appendix C) dealt with such a large area, that the regulation might have become almost a smorgasbord of content knowledge presentations about various areas, rather than certain specific ones. The 2(cc) and 2(dd) parts of that regulation were fitted into a major component on the in-service program. That proved to be a weakness and yet a strength at the same time. It was exceptional.

Bernier: So all human relations education becomes Exceptional Ed?

Hadfield: Almost. Are there any questions?

Rich: I had a comment based on what you were saying before, and it poses something of a problem to me. You mentioned that one of the problems in Minnesota was really a majority of white teachers. Was it? And students? Just a general homogeneous population or community.

Hadfield: Yes.

Rich: And you were talking about trying to develop something in an affective domain which might not be as easily measurable as are certain cognitive skills that you can translate into "behavioral objectives". I have been out of education for a long time, and the jargon has slipped by me. We talked about competencies

and we talked about behavioral objectives. I feel this rather strongly through my own personal experience. I was asked one time to go out to California State College (they changed the name of it, now it is California State University) and to lecture on Interracial Communication. I went out to teach a group of prospective teachers in training, and they were all of exactly the same socio-economic status and color, and background, and they were going into inner city school teaching. I realized we could do nothing more than hypothesize, nothing more than talk about cognitive things. There would be no inter-racial interaction in the class. There would really be no training of the type that you were talking about on an experiential level. So I pose this question: "When you have this majority of whites that are trying to get into an inter-cultural environment, how do we get it into an intercultural environment if the intercultural environment doesn't exist, except through some kind of speculating (and I don't think that is enough, because then the teacher gets into the real atmosphere, into the real world, and it is something totally different)?

Hadfield: We simply do not have a simple answer to that. One thing we are not going to do, we are not going to transport Blacks and Mexican-Americans and everybody else across the state for this particular type of experience.

Participant: Why?

Hadfield: Well, basically we work with the persons we are, what we have. Minority representatives have been consultants and leaders in some of the programs, but not all the programs we have. I don't know if you are aware of the size of Minnesota, but we have ethnic areas you wouldn't believe exist. It is very hard to provide an in-person experience with persons of various cultural backgrounds, but it isn't that culturally deprived that we cannot in some areas develop teams of persons. Teams of persons acted as consultants to the programs and were involved in their implementation. Where that was impossible other types of methods were

used such as role playing, case histories, audio-visual means and recordings, video-tape. This approach was non-personal but still provided the content and the emotion-laden simulation. The message was there but the interaction between culturally diverse groups was simulated.

Participant: Face-to-face confrontation or interaction was missing?

Hadfield: Right. It was not there, and that was a weakness due to the population that was served. I will just leave it there; that was a weakness in the program, but almost all of the programs in their development had consultant and advisement from persons from various backgrounds.

Rich: I would just suggest there is another possibility. It might come up with other states, too, in terms of the implementation of these goals. I applaud these goals very highly and I wish that California would get on it. Slowly we are. The proposal is to conceptualize relatively large districts where you really can insure a kind of inter-cultural environment that will provide the experience necessary, because it has been my experience that you can talk about it all you want, and you can read about it all you want, but until you are there and are doing it, and you get that gut visceral reaction to threatening situations and strange situations, you really are not preparing the teacher to meet the problems that exist.

Hadfield: Yes, I guess the one that comes the closest to what we are talking about is a lab situation.

Participant: You mean simulation games?

Hadfield: Yes, the kind of thing in which they begin to understand some of the feeling of being without, being not a part of the decision-making process, being powerless. This probably came the closest in those situations where there were not culturally diverse persons to interact with.

Faucett: I guess I want to follow up on Dr. Rich's statement. I have to admit, embarrassingly, my picture

of Minnesota is, you know, pretty strange in itself, but I would assume that your native American population, your Afro-American population and others not-of-the-state and world populations are probably smaller in relation to the majority white population in Milwaukee or Wisconsin, and certainly in comparison to Illinois. I don't know if you have, for instance, transitional neighborhoods and schools. I don't know if you have schools that are in transitional neighborhoods, whether you've had that kind of a conflict, and if so, since your program has been on-going since 1971, have you seen any results of your human relations programs operating in transitional schools?

Hadfield: Yes. Those schools that are in transition are in Minneapolis and St. Paul. And I would say that the programs--I guess that would sort of be a symbol of that type of development--are the bilingual classrooms within St. Paul, where there is a large community of Mexican-Americans. And there are full desegregation programs in both cities, which puts them in more of a transition, if you look at it from the administrative point of view. In this regard I see the districts themselves setting aside more time for their staffs to engage in developmental work as a result of the program. I also see a greater "esprit d'corps": teachers working within those programs, various types of support systems set up for them and school administration responding to them. In terms of the personnel that relate to that support system, I guess that would be a couple of things I see.

Participant: So you have seen some positive results with them?

Hadfield: Yes.

Participant: Dr. Hadfield, I am curious about one thing that you said a few moments ago, about your in-service training program for people in the field. Do they have to take this every five years?

Hadfield: Yes. Once in a five year period.

Participant: Only once every five years?

Hadfield: No. Just once within a five-year period.

Participant: It's a one-shot deal in other words. Once forever?

Hadfield: Well, yes, once for every participant.

Participant: Why would it be once in the first five years and then they don't have to take it any more, and then you also mentioned protecting those persons with a life certificate. How do you know that these people have really learned anything prior to this particular project? Are they going to participate in school activities in such a way that would benefit all the minority groups as well as the predominant society? How do you know that those with well-established prejudices are going to be able to hold their life certificates and really do a good job, as far as human relationships are concerned?

Hadfield: I stated that it was only required once within a five-year period and that would be the end of it because that is the way the regulation is written and I am interpreting that regulation. I wouldn't want you to make the assumption that the State Board of Education or even people in the field assume that there is no further training needed. It is the only training that is required by this particular regulation as it stands now. That can always be reviewed and changed; an adoption can be made that this training be required every five years. The other aspect--knowing whether attitudes have changed or whether we are doing that--is probably best reflected in their actions with students and the way they prepare for them and the way they work with them and the way they work with the community and other staff persons.I guess we were hoping for changes in behavior, in what they did; what they did with curriculum, preparing it (for example how they handled their bulletin boards in the elementary school). What was done in decision-making processes in terms of what happened in the local school district when making changes in the educational process.

Participant: Does this develop a better student?

Hadfield: We don't know that. We do know some reactions, and we are in the process of doing a state-wide evaluation.

Participant: Just one more question and I'll leave you alone. Why do you protect your life certificates? I think that they should have the same requirements that the others have; just because they have a life certificate doesn't mean they don't need intercultural training.

Hadfield: The State Board was not saying that. But it was the State Board which adopted this regulation. It was the best it could do. It could not affect life certificate people, only the Legislature can. And the comment that comes up continuously throughout all the programs is, "Why not those persons on the other side of the aisle?" I wouldn't want persons here to go away feeling that life certificate people did not participate on their own. They did. I believe four or five thousand life certificate persons did voluntarily participate with the rest of the school personnel when that program was in their district. But they were not compelled to do that. If the State Board could have passed a regulation which would have been for all teachers holding certificates to teach, they would have. But they couldn't, and so there has to be a movement toward the state legislature to change their statute which protects life certificate people from that. And that has not been done yet.

Participant: My question is, "Isn't too much of this respect for diversity and individuality going to hurt a young teacher when he/she goes out into an average WASP school setting?"

Hadfield: In other words, how do you help a student to make the jump into the real world? I can't speak specifically to that, and I don't want to say I'm sure that all programs attempted to work with teachers who are working with elementary and secondary students to relate that. I can just say there were leaders and programs

that were sensitive to that. We do, however, have a very strong component within our pre-service programs, our teacher training institutions, which by the very fact of a student going through three or four years of the pre-service education are helped to make a diagnosis of the educational setting that they're entering so they don't get bombed their first year. In other words, if they're carrying these new cognitive and affective areas which may be very threatening to their peers and to students and to parents, when do they initiate, when do they implement, and where do they find their support systems? The implementation of those particular changes, any changes, is a complex process. When do teachers confront a value system that may be in direct contrast to what they have been taught and oriented to and adopted? We're doing some of that change-agentry type of thing within our pre-service program more and more now.

Participant: Are you teaching subversion?

Hadfield: Almost. This is a confrontation with the educational community.

Participant: Do you have some teachers that look "freaky" after they get through this?

Hadfield: Well, I had one administrator who came up to me and said: "You know, I'm going to find it very hard to hire the product of your teacher training institutions because of the threat to me and to my faculty, and to the community at large, because they are going to humanize this situation. They are going to be confronting the value system of small communities." And I can sympathize with him. Then I can challenge him and his educational responsibility. I had one superintendent who came up to me and said, "I wish we never had that human relations program in this district, it has raised more prejudice and discrimination than I have ever seen." I said, "You mean it was not there before?" And he said, "Yes, but I know about it." That puts him on a spot in an educational administrative responsibility to that faculty person, and

what is happening with students and among faculty. I really like to work with teacher training institutions because of the marvelous things that happen with faculty talking to other faculty, something they haven't done for 10 to 15 years in some places. Determining educational goals and values and everything else is heady brew. We had one town where the whole educational department and any of those that are going to be related to the pre-service program, including many students, went off for a whole week and went through the program themselves. You don't think marvelous and positive things happen, as far as esprit d'corps and understanding of individual differences and acceptance and recognition of the person and decision-making and all the rest? If it is done well it is wonderous.

Participant: Am I to understand from what you said that you do seek input from people of various ethnic backgrounds? If so, it does seem rather peculiar to me that the organization and the perceptions of these individuals who are concerned with character formation come from the majority culture which does the training. If this were not true, you wouldn't have majority culture.

Hadfield: We have both.

Participant: Well, you see, my understanding was that the initial input was from people from different ethnic backgrounds, so I sort of got the impression that they were probably outnumbered by majority culture individuals in your operation.

Hadfield: In some cases they probably were. It is impossible for persons of various cultures to share in that leadership if only because of the demand upon the leadership within our state to be active in 300 programs in the two and one-half year period, where each program is 60 hours long. Participation time just required an awful lot of leadership.

Participant: Do you feel that those programs where there is lacking this kind of interethnic communication, like minority culture, have as much positive

quality as those in which there is a multi-ethnic experience?

Hadfield: It depends on who is reflecting on that. The persons who were participants in programs sometimes were also the leadership; some of the leadership was being provided by non-majority representatives. Without such variety persons did not have their value systems, their ideas, their concepts and their stereotypes confronted.

Participant: Do you feel that in the future more cultural variety will be implemented? It seems to me that a majority culture person who perhaps is intellectualizing needs real experience.

Hadfield: There are two things happening in the process. One is that persons from a minority culture and background were finally recognized by their own communities as leaders and interpreters of their culture. That dynamic process had to go on around the state. Who really could represent the Black community and Mexican-American community and Native-Americans? All that had to go on too, so that process pretty much got cleared up.

Now we have pools of resources across the state. In the beginning of my remarks I referred to the fact that there are guidelines adopted by the State Board to encourage local school districts to set up intercultural education advisory committees. Those committees are to draw upon those resources in the development of their educational programs within the district. That is, personnel, objectives and processes have all been identified and are working.

## Statement by Robert Skeway
## Regarding the Human Relations Code in Wisconsin

Being a person in in-service education I feel like getting off an airplane sometime and going and talking to people about how you communicate with people and not spend two hours lecturing. I don't have any problems with intergroup relationships. I came from a very homogeneous community, Rhinelander, Wisconsin. I got an allergy once, hayfever, and I went to Milwaukee, Wisconsin

when I was 12, and first saw a Black person there. I never knew there were any conflicts.

The thing that concerns me most, and I think it has been missing here today, is a dynamic. In order to relate to people, what we have to do is talk to people. And that is something that we are missing.

I want to share with you an experience I had that changed my life and my thinking. It was very important to me. I was a K-12 science coordinator consultant, travelled all over the country and did in-service in Hawaii. I was involved in a U.S. Office of Education teacher training workshop. It was a three-week experience in Pennsylvania and we were in a micro-teaching section. We had mostly Black kids in the class and we came into the classroom in small groups of people and the idea was to modify behavior of people. Well, this was five or six years ago and you had a hot dog K-12 science teacher coming in with a crewcut, which just shows you where I was five years ago, and I came in thinking I knew a lot of things. The teachers had problems. None of these people had had any intercultural communication experience.

For a week I was so straight, so uptight, you know, I had to force myself to treat people like human beings and that amazes me today. I still have the same problem. Everybody has that problem. We get into a structure and the structure defeats us; it defeats the things that are most important. By the end of those three weeks, a student named Mary Ann came up to Mr. Skeway, the science consultant, and said: "Mr. Skeway, I love you." Oh, hey, that was great. I cried and that was something. That was an experience. And that is an experience that you all have to appreciate, because somehow that is the basis of human relationships.

In Wisconsin's State Department of Public Instruction and in all agencies, we have just come to recognize the need for affect and communication skills in schools. A part of this is human relations, how we deal with other human beings. In Wisconsin, this concern was codified in a bill which was introduced as Assembly Bill 1099, and it was passed and became public law 3.03. That is the one that you have here (see Appendix D).

Now I want to say something about that. The Department of Public Instruction is the only agency that has the power to certify teachers in Wisconsin. But it is one thing to create

a law, and it is another thing to enforce it. How do we go about living up to the letter of the law? If the law is not very specific, you have a lot of dispute in terms of interpretation--whether or not school district A or university B has met the standards of that law.

We have this particular code that has been put through and now has the force of law. It sets standards for certification of teachers. In Wisconsin, the DPI approves programs of the 32 higher education agencies--universities and colleges--in Wisconsin. The higher education agencies submit their plans to the DPI, and the DPI is the judge as to whether the plans comply and are adequate to meet the standards or do not comply with the standards. I know that the DPI wants to be as flexible as possible, yet it wants the universities to live up to the intent of the law, not so much the letter of the law.

I think I will just close right there and leave it open for questions.

Statement by Claudette Nelson
Regarding Human Relations Concerns in Michigan

I would like to share with you my perspective on the points with which I am familiar. My seat-mate here said "What is all this material for?" I guess you also picked up some copies of the material I distributed. If you don't know what type of questions you might be asked, you should have a whole lot of stuff to pass around. That was one reason for my passing it out. But that is not all--it has something to say about the State of Michigan.

First of all, some of my presentation has to deal with the questions already raised. I appreciate that. I can cut my presentation about Michigan.

It is unlikely that the State of Michigan, its Department of Education, will have such a code (requiring training in human relations) for teacher certification for various reasons. Let me give you some background regarding the State of Michigan. All of you in the audience, I am sure, are aware about the Supreme Court decision based upon the Detroit segregation case. You remember that the Michigan Department of Education was the

defendent in that case. Just keep that in mind. The courts found that the Department of Education was guilty of perpetuating segregation in the State of Michigan.

In 1966, the Michigan Department of Education published something fancy looking like this--look at this, it is a document called "Joint Policy Statement on the Quality of Educational Opportunity"--this was sent to all schools, local school districts, all kinds of folks. At this stage the word effect looks good.

In 1969 and 1970, when some small communities were involved in equal protection suits, there were some members of the staff of the Department of Education who were asked to come and testify. These people were the authors of the Equal Educational Opportunity document. Then, would you believe it, in 1973, they were no longer there. They were dumped. I just wanted to give you some facts of what had happened in Michigan.

So over the years the people in the Department of Education who had been hired to do something, because of part of the testimony on this section, were no longer there. Thus, last year the office of Equal Educational Opportunity ceased to exist as an office because there were no personnel left--they were not there. For a couple of months, the Department of Education was not so sure whether they wanted to be active and deal with equal educational opportunity or not. An incentive was that they got a lot of public funds and you only get public funds when you have hired personnel to manage the office.

I would like to mention some documents published by The Michigan Department of Education which I have distributed here: (1) "Quality of Educational Services to Michigan's Spanish-Speaking Community"; (2) "Indian Education in Michigan"; and (3) "Administrative Rules Governing the Certification of Michigan Teachers," which has a section called, "Equality of Opportunity." (These and four other relevant documents distributed by Claudette Nelson are listed in Appendix F.) The reason I brought these documents is to show you that it is unlikely that the Michigan Department of Education will constitute a teacher certification code for training in human relations because this is what it says: "We already have seven documents stating our position." I am confident that the political mind of Michigan will not promulgate a code. These seven publications contribute to what is called "human relations" or Equal Educational Opportunities in Michigan. These are the documents and these are the position statements

of the Department of Education. I don't want to talk for long. This is some of the political reality to doing anything in Michigan.

Another thing in Michigan is called the "Teachers Union". There was a question asked before about tenure or life certificates. In Michigan, the reason why human relations codes are not required is because of something called the "Teachers Union" or the "Michigan Education Association". I want to tell you about some political factors that concern the Michigan Department of Education; teacher organizations are one of them. And another factor is what goes on in Detroit. If that is not settled, nothing else will be settled. That really comes first.

I would like to also take some time right now to respond to a question, because my other seat-mate said I might. I think you also asked the question, "What about non-white people, do they have to take courses in human relations?" As a teacher for many years, I just say, of course, I have biases. I have prejudices. I don't understand many cultures. I know very little about Native Americans. I know very little about Chicanos. I don't know how to speak Spanish. There is so little I do know that it would be a help if non-whites also were required to take human relations courses.

That is all that I have to say about the State of Michigan. I will leave the rest to the next speaker.

## Statement by Ned Seelye<br>Regarding Prospects for<br>Human Relations Training in Illinois

Illinois does have a policy somewhat analogous to those which our first two speakers described requiring human relations work pursuant to teacher certification requirements. Like the last speaker, I don't see mandated human relations workshops happening right now, but for an entirely different set of reasons. We have a very active equal educational opportunities staff of some ten or twelve people--have had for some years--and the superintendent has taken a very liberal stand on desegregation. So a lot of reasons the previous speaker, Mrs. Nelson, mentioned are not really applicable to Illinois.

There are just a couple of things going on and I would characterize this type of training at this point, rather than hot or cold, as falling into the apathetic apple pie syndrome where people just kind of nod their heads--"yeah, uh-huh, that's a good idea"--but nothing much really happens. Nobody has suggested in Illinois that we do this kind of thing. Individual schools often will identify communication difficulties across cultures as a problem that they would like to have some outside agency develop a workshop around.

I remember vividly, about six years ago, going to represent the state office at a large school near Chicago and addressing 500 people. I took most of my data from Spindler's Education and Culture which came out in 1963. I thought I had opened their eyes to the kinds of biases that we are guilty of when we assess our students' social and academic potential as well as other related aspects. It is so hard to see behavioral change as a teacher but I was able to see a tremendous amount of behavioral change as a result of that workshop. As I said, I talked to 500 people; stayed there the whole day. My wife was going to pick me up, but was late in coming so I was standing in front of the main entrance and saw everyone that left--and not one person spoke to me after the presentation! We kind of win a few, lose a few.

We have a large limited-English speaking population in Chicago. One out of every nine persons is a Spanish-speaking person. We have 100,000 such children in the state. We currently offer bilingual programs in ten languages to about 25,000 children with a budget of $8,000,000. of state money and $2,500,000. of federal money, not counting any local money that is thrown into the kitty. So we have a lot of limited-English speaking people. Certainly the communication breakdowns are visible to many people. But not to all. For instance, I was a member of a state evaluation committee a few years ago. We visited a primary school and the school was 95% Spanish-speaking and the staff was 100% non-Spanish speaking. I asked about how the kids were doing on their national reading norms and the counsellor--with a straight face--reported above average national norms. I pressed that a little bit and discovered that they did not include in the compilation those students who were having difficulties in English (which in this school was most of the school and may have been as high as 95%).

In this kind of setting it is obvious to many people--I was going to say most, but I thought that might be a gross

overstatement of reality--that some sort of workshops in the area of intercultural communication would be advisable. So what we did was this. This affected about fifty districts. We got six representatives from each district (including a bilingual teacher, a bilingual community person, a school administrator and a regular school teacher) and we trained them for several days on how to give workshops. They then went back and developed a plan to specifically meet the needs of their particular group and they went back and did their thing for a day, and then we had the workshops evaluated. We had approximately an equal number of schools that thought that the tensions were appreciably dissipated as a result of the workshops--in other words, the workshops were successful; and we had this same number say that things were worse after the workshops. So that has been our experience with this type of volunteer workshop in human relations.

## NOTES

[1]See Appendix C for the Minnesota human relations training requirements for teacher certification.

# CONCEPTUAL AND PEDAGOGICAL CONSIDERATIONS IN TEACHING INTERCULTURAL COMMUNICATION TO TEACHERS

Andrea L. Rich

One of the real benefits of being the last formal speaker in a program like this is that I can now decide what I don't need to do.

First of all, I don't need to defend the value of cultural diversity; that has already been done, and I think it was done eloquently many times yesterday. So I will not do that and we can just accept that value premise. And I do not need to tell you, I think, how important courses for training in intercultural communication are, because the codes and guidelines of the various states that were presented to you make it quite obvious that such courses are absolutely necessary in some form somewhere along the line. So what I have to do, which is kind of ironic for me (being the least specific and practical person I know), is to become practical and to become specific, and to talk about what conceptualizations and experiences teachers must be exposed to in such intercultural communication courses in order to approach the goals outlined yesterday. And what practical pedagogical methods might be employed to attain those goals.

Before I address myself to those questions, I would like to offer two assumptions to you. You may or may not accept them. I think that teachers must buy them to be effective in the cultural pluralistic classroom that we are going to have to face, and are facing now. First, I think to some degree regardless of your color, but particularly if you are white, you must accept the racist history of this country. I think if you don't accept it, if you don't recognize it, you're going to be denying the reality of your multicultural student population. When you've done that, you lose your credibility as someone who is to relay information. By denying the existence of racism, you are underlining the fact that you share a different reality than your students.

Second, I think that you have to acknowledge openly without defensiveness the fact that we have had a previous history of cultural segregation; that despite the melting pot theory, we do not and have not had an integrated society. And along with that, I think the white teacher has to acknowledge that he can-

not or she cannot (I don't know which to use any more, he or she, and it makes my lectures twice as long; so I'll just use she, if you don't mind) understand the experiences of dominated cultures if she has not been a member of a dominated culture; "understand it" in the sense that we were talking about yesterday, in terms of gut-level perception. No matter how well motivated you are if you turn to a student and say: "You know, I understand how it is," it just doesn't wash, because you don't understand how it is. To claim that you do just breeds what I call a bristle response. I like the word "bristle"; it kind of defines what happens to the hair on your arms when you get upset. What we are really talking about is a defensive response on the part of multicultural students.

What, then, are the concepts which have to go into any course designed to train people to be effective in an intercultural setting, in this case, of course, a teacher in an intercultural setting. I regard the following variables as key variables:

1. Perception and prejudice
2. Stereotyping
3. Roles and role behavior
4. Beliefs, attitudes and value structures
5. Language
6. Nonverbal implications of intercultural communication

I regard these all as essential variables to any intercultural training. I am going to do my best to get through as many as I can.

Let's start with perception. I think Dr. Spindler really did an outstanding job yesterday in a very operational specific way of demonstrating to us the impact that one's culture brings to the way in which we see our world and in which we interpret what comes into us through our senses. So I won't be presumptuous enough to extend that any further. I really go along with everything he said, and do feel in fact that some of the exercises, or some of the very slides that he suggested, could be used in an intercultural class, as an intercultural exercise to show, on a kind of experiential level, the different kinds of variations we have in what we see.

The one thing that I would like to talk about briefly is the notion of prejudice, because prejudice is an attitude that does influence our perception. It isn't just cultural bias. It

isn't just the fact that we can't see certain things because of the background we come from. It is a little more than that. It is an attitude, it's a predisposition to respond in a certain manner. But it differs from other attitudes in that it is very resistant to change, and even in the light of contradictory evidence we tend to want to cling to those prejudices. It is categorical thinking. It is misjudgment. I think that one of the interesting aspects of prejudice is some of the theories with regard to how one becomes prejudiced. Are we born that way? I heard somebody say, I think yesterday, that we are born with prejudices. I don't think so. There are two theories as to how prejudice comes into being, and I think perhaps both of them hold. One is that given certain personality structures combined with certain kinds of child-rearing practices we can develop what we call the prejudiced personality. Think for a moment of a home in which power and authoritarianism reigns, in which children learn that power is really the answer, not love and understanding, but power. Children who are bullied, who are knocked around, kicked around unjustly, depending upon their personality makeup, can respond in various ways. According to Dr. Spock, they can either become radicals and revolutionaries or they can become prejudiced personalities in the sense that when they go to school and that aggression and hostility that they feel from being unjustly punished at home spills out into the school yard, they become bullies of the weaker and those who are different. This can become a psychopathology and this is a very serious form of prejudice I'm certainly not capable of dealing with. Perhaps only psychiatric treatment is capable of dealing with it, and that is really not the kind of prejudice that we as teachers can do much about. It is the other kind, the kind that is culturally induced, maybe even innocently culturally induced, that we can deal with. I am talking, of course, about the myths that are handed down from parent to child, from teacher to student, from friend to friend. They don't come necessarily from weak personalities; they come from experience. This is an easier attitude to change and one that teachers must address directly. It is not embedded in the personality. Education and interaction--and I might say integration--can change culturally-induced prejudices. I don't want to delve too much into the way prejudice affects our perception.

How many of you ever looked at or witnessed or participated in the Allport-Postman rumor experiment? I see a few heads nodding. This experiment wasn't really conducted to study perception and prejudice. It was done to demonstrate what

happens in the transmission of messages from one person to another. In the experiment is a picture of a subway scene, and on that subway there is a black man, very very impeccably dressed. Then there is a white man in the center of the subway who is very shabbily dressed. He is a worker, obviously, with a razor blade in his hand which, incidentally, everyone in California calls a knife. Then there are people in the back watching. The white man is kind of brandishing this weapon, and in the back people are looking with varying degrees of expression. Now, of course, the trick is to have someone look at the picture and then describe it to someone else, who describes it to someone else and so on (six or seven transmissions), and then you can see what kind of picture it ends up being. One of the most interesting things, from my point of view, is the black-white differences. They had a black group do it and they had a white group do it. When the white group experienced the transmissions, 50% of the subjects by the end of the transmission transferred the knife or the razor from the hand of the white man to the hand of the black man. But no black subject did that. That is perception and that is prejudice, or in a sense, you could term it a kind of cultural expectation that whites had and blacks didn't have. I used this very experiment in class. I can't think of a better exercise that on both a cognitive and experiential level gets to the question of how prejudice affects our perceptions.

Why is the concept of prejudice and perception important to teachers? Well, one phenomenon has developed, that I just briefly would like to discuss, and that's something I call sensitization. Words have come into the vocabulary, words that were at one time not regarded as racist, which are now regarded as racist. That is to say at one time they were generally accepted in the parlance as the "polite thing" for white people to say to certain non-white people, and now they are not regarded as polite; in fact, they are regarded as racist. I refer to words like "colored," "Negro." I'm not talking about words like "nigger;" those words have always been regarded as racist. I'm talking about words like "Negro," where white people not wanting to be impolite and say "nigger," would say "Negro," and then they would think they were being very polite. What has happened in terms of a kind of racial revolution is that various ethnic groups have decided: "You know, I don't like those words any more--that's a white man's word. That isn't my word--so, I'm going to have a new word for myself, and I'm not going to accept that word any more." Consequently, when in an interracial or intercultural interaction these words are perhaps offered out by a teacher, they elicit a very negative response on the part of

the multicultural or culturally diverse student population.

Another phenomenon which occurs (that is why I put it under the heading of perception) is that a lot of statements teachers make are not perceived as sincere because of our whole cultural history. I am not suggesting teachers are not sincere; I am saying they are not perceived as sincere. The classic "some Negroes (that is a bristle statement) are my friends." That is a perceived insincerity statement. Most students, depending on how they feel toward the teacher, are probably not going to accept that, or most probably will say that's a perceived insincerity statement.

I'd like to move on to a topic which is very closely related to perception because it is in fact furthered by perception; and that is, stereotypes and stereotyping. We have all used that word, and I guess you all sort of think you know what it is. And I guess you operationally do know what it is, but there are a few misconceptions about the term I would like to clear up. Someone will give me some stereotype like: "Well, all Jews are smart," and I will say, "That is a stereotype." "Well, yes," she will say, "but it is true." She thus suggests that stereotypes aren't true, that stereotypes are somehow necessarily false because they're stereotypes. Well, the fact is that sometimes there's a kernel of truth,and the truth is not the problem, the degree to which that small truth, that single experience is generalized to a whole group of people is the problem of stereotypes. Of course, the other erroneous notion is that stereotypes are necessarily negative. She might say, "All Jews are smart" and if I told her: "Gee, you're stereotyping." "Well, no," she adds, "I'm saying nice things." "Well, that is true, you are saying a nice thing, but it's still overgeneralizing. I bet I could find you some Jews who weren't very bright. I know I could find some." So that this notion that it has to be false and it has to be negative, I think, kind of obscures our concept of what a stereotype is. There can be and there usually is some element of experience that rings true to an individual, and sometimes it is very positive and it works in a positive direction.

Stereotypes are very resistant to change. We ignore evidence that contradicts our stereotypes or we write off those contradictions as exceptions to the rule. If we think that all Jews are stingy, we don't see generous ones. I mean we really don't see them. We select them out and that's part of our perception process. The problem in the intercultural setting

with these stereotypes is that we are not really communicating with another person, we are communicating with our stereotype of that culture, a kind of cardboard cutout of our expectations of what they are.

Stereotypes are not just based on bigotry, they are not just based on ignorance. There is a reality behind why we stereotype. We should not be too hard on ourselves; after all, there are so many stimuli in the world for us to pull in that it is very difficult to look at everything individually. We have to categorize and stereotyping is one means of categorizing. It makes one predictable. It reduces tension. If I can be pretty sure that most women want me (if I'm a man) to open a door for them, then I feel pretty comfortable in opening the door. Of course, now with the women's revolution, I'm not so comfortable any more. Stereotypes are dangerous when they blind us to individuality, when they don't let us interact with people as individuals, when they distort our ability to view accurately.

How do we get them? Are we born with stereotypes? No. We are not born with stereotypes. You get them in various ways. We get them first and most devastatingly through personal experience, first hand generalizations from direct experiences.

I just had an experience--a personal direct experience--with stereotypes, that I found very disturbing. It put me in a state of cognitive dissonance. All my life I fought racial and ethnic slurs and stereotypes. I went up to Vancouver and met someone up there who said, "Well, we have trouble with our Indians. They're all alcoholics, you know."They drink all the time." I said, "Oh, come on, get off it." I got very upset. And then I went up to Alaska on a Sunday, got off the boat in Ketchikan--a terrific town--and on a Sunday morning, at nine o'clock, the first thing I saw were three Indians coming out of a bar, very very loaded, and I kept saying,"Wait, don't,don't, don't!" I kept fighting and fighting that urge, and the voice came ringing back, "Well, we have trouble with our Indians. They drink a lot." So this personal experience, this first-hand vision is so tough to deal with, so tough not to generalize. That's where we get it, and we also get it second hand from relevant others, because "My father told me."

Education can undo that. It is painful to learn that what your father told you wasn't necessarily true but, nonetheless that's one of the things we do try to do in an educational setting. Finally, and perhaps most significantly in terms of

our modern sense of what is modern, is that these stereotypes are transmitted through the mass media. Books, magazines, newspapers, motion pictures, radio, T.V., give us our conceptions, our realities of the people with whom we do not interact. How they do it, how responsibly they do it, whether or not that responsibility should be controlled in some way, is one of the greatest controversies, I think, in terms of mass communication of our time. Right now, the Chicanos in Los Angeles are picketing "Chico and The Man," and they will continue to pick at every line or every other line, because suddenly the force of that tube has become apparent. In one night, in one half hour, 60 million people can be affected by what is projected on that tube. So it is natural that people of various racial and ethnic groups are going to be very concerned over the kinds of images that are projected.

I mentioned that this is significant in teaching teachers. It is significant on two fronts. One, teachers are a very main source of stereotypes for students, of course. How we remember the Civil War, the good guys and the bad guys. I remember those films they used to show us during our history class of World War II. They were the training films they showed to the marines, so there was a white world and a black world, and oh it was--now that I look back on it--it was a terrific propaganda film and we were not shown it as propaganda. It was history or current events at that time. At any rate, these stereotypes are transmitted to the student.

The teacher also relates to the student on the basis of the stereotypes that he or she holds of that student. I think that notion was very well indicated yesterday in the case of Mr. Barker and Miss Mildew. Such teachers operate on the basis of certain levels of expectations based upon a preconcept that really may have very little to do with the actual characteristics of the student himself.

In a course there are lots of interesting things that you can do in terms of stereotypes, in terms of analyzing them and evaluating them, and getting people to understand what stereotypes they might hold. First, I think it is a fun assignment to analyze the stereotypes in the media. It is perhaps not a very fair assignment to the people in the media, but it is fun nevertheless. In the entertainment media it is very hard to present full-blooded people. They are larger than life or smaller than life as they're on television, usually smaller than life.

Since time is growing short, I will move on to another significant concept which must be taught, roles. Role, not the kind you eat--the kind you play. What is a role? It is the expectations of appropriate behavior that society imposes upon you. If you play it, if you accept it, then you are role-playing. You are fulfilling the expectations society holds for you. If you are a priest, for example, and you do nice things, that is fine. If you are a priest and you rob from the poor box and beat up somebody who came in to confess something, you've betrayed that behavioral expectation; but you will get a pardon, so don't worry.

You can play at a role, in which case what I'm saying is that you don't regard that behavior as appropriate to you, but you play at it anyway in order to avoid conflict and I would venture to say that a lot of various ethnic groups have been doing that for years in this country. I think that when a black man walks off the street to let a white man pass in the South, when he did, or if he still does, he is playing at a role he doesn't accept as an appropriate behavior for himself; but, he is not going to rock the boat. Of course, problems occur when somebody decides, "You know what? I am tired of playing at a role." And Rosa Parks says: "I am not going to get up. I am tired. I worked a hard day; you can stand." Well, you know, the whole place fell apart. The behavioral expectations started to fall apart.

There are a lot of implications of this kind of thinking for teacher-student relationships because, believe it or not--and those of you who are involved in teaching know--there's a role revolution going on right in education. Right with students, right with teachers. Students used to behave in a certain way and it was comfortable. They role-played or maybe they were playing at a role, I don't know. At any rate, expectations changed, they are still changing. A lot of my older colleagues are retiring because they don't like the change, and I think that understanding what these behavioral expectations are, and what those limitations are, is extremely important.

I would suggest that one interesting way in a classroom to deal with this is role-reversing, the socio-dramatic exercise of role reversing. I think it only works really in a multicultural environment (with regard to what we were saying yesterday) when you have people of various races portraying their impressions of people of other races. I have done this experiment in class many times, and this is what I found. These are the results thus

far, it could be different tomorrow. The black students were fantastic at role-reversing with whites. They knew every word that comes out of a white person's mouth. Every shade of political expression. It was astounding. The whites were absolutely shocked. How did they know? Where were they hiding? What closet were they in to hear this kind of talk? Then the white students could not wait to get up and do their number. And they got up there and after about three or four "hey man's," "you know," (laughter) it was over. They did not have the words. They had never listened to a black person speak, they did not know what black people spoke about. They did not know how they spoke except in the most stereotypic fashion. They did not know what they felt; they knew nothing about them. It became very clear to the class that black people, with regard to this series of classes at any rate, were invisible people, or had been so for the white students at any rate.

The Chicanos engaged in the experiment and they were just as inept. They couldn't portray anybody, and I think that has some implications, because they have been perhaps more segregated in our community in Los Angeles. They live in barrios, they have their own culture, they interact very little with the outside culture; whereas the black and white races had a very symbiotic relationship, an interactional relationship, and I think the role reversing brought that out.

You have all read about the role reversing exercise, I am sure, conducted by that little first-third grade teacher in Riceville, Iowa with brown and blue-eyed children, and I am certain the results moved you as they did me. I would suggest these kinds of exercises really hammer home this kind of concept.

Time is running short. Let me proceed to other concepts: beliefs, attitudes, and values. A belief refers to how we see the world, what we believe exists, what is true. How we feel toward that object of belief is an attitude. A value is a type of large belief structure which deals with how we ought or ought not behave in a general sense, and what are the good kinds of things to achieve in life. Suffice it to say on an intercultural level that perhaps it is one of the definitions of culture to state we come from different attitudinal backgrounds, that we come from different realities, and on that basis, our belief structures are different.

Fred Hartley, who is president of Union Oil, once wrote in

an article in a Los Angeles newspaper stating there was no hunger in America. Now, Fred Hartley is president of Union Oil; for him there is no hunger in America. To the contrary, at the time, I had just finished reading or rereading Richard Wright's Black Boy, in which he described how as a child he was so hungry that he used to bloat his stomach with water in order to avoid the pangs of hunger. This is the same country, and these are two different people, and they're two different realities and, consequently, two different belief systems resulted. I hypothesized in my head a wonderful argument between Fred Hartley and Richard Wright regarding the "real" reality.

If you can accept the notion that there are multiple realities, that what I have experienced might be different from what you have experienced and therefore my belief about what exists and what does not exist could be different from yours, that there might be another reality than my own, then we are a big step along the way. I think that kind of exposure to multiple realities in an intercultural class, which can only really come about when you have ethnic diversity in the class, is a very positive trait that a teacher can develop in students.

There are certain attitudes which can all be tied up into one concept and which cause the greatest conflict in intercultural interaction: chauvinism, that's the one, and I didn't say male chauvinism. Chauvinism: "Mine is best; I'm best!" That is the single attitude I think which is the most problematic in any intercultural setting. It began as an expression of superiority by the dominant society. Defensively it has been taken on by the dominated societies, so what we have is just a kind of reaction chauvinism. And that gets no one anywhere--just increases hostility.

I must move on to language, one of my favorite topics. Can we think without language? It is debatable; nevertheless, language has an impact upon our perceptions. There's the old Sapir Whorf hypothesis that says that we see the world the way we do because the symbols we have to see it in fact structure our reality; so the Eskimo sees a different world because he has more words for snow than we have. And the Hopi Indian has a different concept of history because his time tenses are "now" and "it is getting later" so there isn't the same kind of sense and fascination with history that we have with all our past dates and chronologies and so forth. Well, if language then influences our perception, it certainly also influences our behavior. These are some issues I am going to raise later this afternoon with

regard to language; and that is, when you are denying a person his language, you are denying him some of his perceptions of the world. You are forcing him to fit his perceptions into a different kind of code, which makes it difficult. That means that the controversy over bilingual education and all the rest has some real meaning in terms of the psychological well-being of the student. I honestly do not have time to get into it, but the language of racism and its result, I think, is a fascinating one that every teacher must understand. He who controls the language, he who controls national definitions can control everything. If he can have control of the symbols, he can control what exists. So if I can make it absolutely mandatory that every black person be called "colored," I would keep him "colored." If I begin to lose that power and that black person becomes "black," then I begin to lose a certain kind of control over that person, a certain kind of definition that I have imposed.

Well, our language is filled with the language of racism. You know it; I know it. Martin Luther King, Junior did an analysis of Roget's Thesaurus, and out of 120 synonyms for black, 60% were offensive in connotation. That was King's interpretation any way. He found a few white things like the whale in Moby Dick that were negative in connotation, but not too many.

The language of racism results in another kind of reaction phenomenon. It results in a kind of reverse language of racism on the part of the dominated culture. We call it "argot," contracultural language codes. Cultures who, having been dominated for so long, need some way to express hostility toward the culture that dominates them without getting punished for it. So an argot develops. Further, there is another function for it, and that is to keep the cultural unit together. It is kind of a cultural preservative. It usually occurs with the out-group; the drug culture has one, criminals have one, gamblers have one, blacks have one, Chicanos have one, and I don't mean the Mexican language either. I am talking about a different kind of language, not Spanish, but argot. Somebody from Spain could not understand what this particular Chicano was saying even though it sounded like Spanish. Yiddish is an argot developed in Europe so the Jews (when the Russians came by) could say "you @#$%¢," and the Russians wouldn't know what they were talking about. The secret code got the hostility out of their system and it also kept them together. Latino Spanish is the same thing. Jews did it in Spain. They were very good at developing argot and it is a cultural storehouse of hostility and it keeps the culture

together. It loses its value if we know what it means. If I suddenly know now when I walk by and you have been calling me "Paddy" all these years, and I suddenly know what it means, then it loses its meaning. We have got to figure out another word. And one of the really offensive things I think that happens in some of the intercultural classes is that the teacher dives right into that argot, takes it over right away: "Right on man, O.K." Throw out "right on." That doesn't work any more. And it is true that the faster we incorporate outgroup argot, the faster new terms will be created. But you are not doing anything and what you are doing as a white teacher in co-opting outgroup argot is throwing away your own racial identity as a white teacher. I have found that this is offensive to students. You are forgetting what you are, and what you are is O.K. You don't have to use that particular argot to communicate with multicultural students. Just respect it and respect the students' right to use it, and to have it as their <u>own</u>.

There is an interesting classroom experiment one can conduct in a multicultural class regarding argot. Divide up your class into ethnic groups and let them write down some words from their own argot without definition. Then switch the list, and ask the other group to try to define the terms. You will find some of the most hysterical definitions. This does not necessarily mean you have to force the other group to finally define what they mean, because that is not fair either. They will then have to throw out those words, but at least you will see the wide diversity of meaning in language. Incidentally, in terms of black argot, these are English words; these are not African words. I am talking about things like "Jew's Balls." Sorry, you know what that means? Malcolm X wrote it. I did not put it down. He translated it, so it is not my fault! That is a hock shop. Obviously you do not know the balls under "Jew's balls." They hung like that. "Caught me some Z's," "Caught me some Z's," sleep; "peck a little"--gonna eat. Those are English words but we do not know what they mean. I mean those of us who are outside of the group, and that is how it should be for the argot to remain as it is.

I also had some comments on nonverbal communication, though I have been informed my time is fast fleeting. Nonverbal communication is important because we have been racially and culturally segregated, and the way we have really communicated primarily has not been verbally but nonverbally: How we have seen others from afar, how they look, how they dress, how they act from the way we see them from afar. Which of the elements of nonverbal

communication are going to enter into intercultural interaction?

First of all, there's proxemics, how close you are. You want to really do an interesting intercultural-interracial study in this country? There has been such a physical taboo with regard to touching, interracial touching, that if you really want to make an interracial group who is not accustomed to each other tense, just put them very close. Make them sit right next to each other--quite close. Make them even tough. In an elevator cram them together, the tension is extraordinary. A lot of it has to do with sex, sexual myths, feelings of real threat, of really naive feelings such as, "I don't even know what that skin texture feels like or what that hair texture feels like." The problem is as children we can say that but as adult we cannot. A three year old can walk up to another three year old, a white to a black and say: "Can I touch you? Gee, that feels funny!" An adult would never do that because supposedly our naivete is gone. We have already attributed bad characteristics to it--a strange feature--instead of seeing it as a new discovery. So, in the sense of proxemics, our personal bubble gets bigger in interracial settings. We want those of other races further away from us than in racially homogeneous settings. That, I think, is something that has to be considered in teaching interculturual and interracial communication.

Communicator appearance--clothing, physical characteristics--fall really under the notions of what we were talking about in terms of stereotypes. Clothing and how we dress ourselves says something about ourselves, not necessarily what we intend it to say, incidentally; it is really how we are perceived. So that long hair, short hair, jeans, suits, they are all saying something in countercultures. As my daughter packed for Berkeley, I said, "Gee, do you have all your clothes together?" She said, "Yeah, I went down to war surplus and I got my jeans and my sweatshirts and I'm all ready." I said, "For the whole year?" She said, "Well, I need one more pair of sneakers and I'll be set." It is cheaper to clothe kids nowadays, so I am not going to argue with her. Now, you know, she is one kind of person to me. I am sure that in certain other communities she would be looked on differently. A different kind of meaning would be projected onto that kind of clothing.

Physical characteristics which tie into proxemics as well is a topic that I would like to talk about just for a moment. One aspect of nonverbal communication which has bothered me through the years is that of standards of beauty. Standards of beauty are cultural; they're not inherited. In this country

there has been a single standard of beauty imposed upon everyone regardless of whether or not everyone can fit into it and I want to assure you that 99.9% of the entire population--regardless of color--cannot fit into it. How many Miss Americas (that's our ideal) do you see walking down the street? How many Davids do you see walking out of the shower room? Not a lot. It is false, and what does it mean? It means that particular people who are really far away from the possibility of that kind of look tend to descend into a kind of self-derision, a self-hatred, which results sometimes in self-contortions. Read Malcolm's autobiography and see how he describes conking his hair and what it feels like, and symbolically what it meant to him to have that final degradation. He thought it was really going to make him not black any more, getting his hair straight. It burned like hell, but he went ahead and did that. The society forced him to do that. Jewish women and Italian women are running like crazy to find plastic surgeons for nose jobs because they want to fit into the billboard image, too. Asians, after the Second World War, particularly all those young war brides, were running in to have their eyes fixed so they could fit somehow. But nobody can fit into that image, not unless you're really born with those measurements and that's an accident. It is really a statistical accident. Miss America is a statistical accident. So we must learn to accept cultural diversity in beauty as well as in other things. I think we then really are on our way. These values can change, incidentally. Look at the stereotype of the Japanese before the Second World War, and during the Second World War, the buck-tooth Tojo, like you saw in cartoons. I can visualize them so well having come from California at that time, and then afterwards when a lot of our fellows were over there intermarrying, and had to bring these war brides back. We had to change that image very fast. We had to deal with that image conflict so we invented the China-doll with lovely delicate features. We even started to decorate our homes in Oriental fashions to reduce our stereotype conflict. I am not really suggesting that this was the only cause, but it is certainly part of it.

Another part of nonverbal behavior is kinesics; hand gestures (which I never use) and eye contact. I would like to make a comment about eye contact which is an intercultural one, and one that was very moving to me. It was mentioned earlier that I have been a consultant to the Los Angeles schools. I am a trouble-shooter, they only call me when they have a migraine headache, and they want to give it to me. So I went out one day to a school in the Valley, San Fernando Valley, where they

had just bussed in a bunch of kids after the earthquake from south central Los Angeles. After about a week of this integration, all the teachers were ready to quit. This was an all-white upper-middle-class school, and these were old teachers; i.e., they had all been there for a long time. I came running out. "What's the matter?" And they started in; they really let it roll. "Well, the students--most of them are black. They cheat,they lie, I don't trust them." I said, "Could you be more specific? I mean, you know, have you had specific incidences?" A teacher responded, "I can just tell you one thing and that says it all; they can't look you in the eye." I said, "Oh," and having come from the same background that says if you can't look at someone in the eye you can't be telling the truth, I ran back to the University and back to the Afro-American Studies Center and up to the director and I said, "Tell me quick. Is there some reason why a third-grade black child might not look a white middle-class teacher in the eye?" He said, "Oh sure, he is showing respect. If he looked her in the eye, that would be defiance; he is showing respect."

My heart just dropped. Here was a case of intercultural nonverbal breakdown of the highest order. Here the child was intending something very appropriate and the teacher totally misunderstood it. Had she had any intercultural experience, had I had any intercultural experience, I could have told her and then she could have felt better. Well, at least I tried to do something about it.

Then there is paralanguage or dialects. We as teachers have stereotypes of dialects. There is one study where people were listening to accented speakers, Jewish accents. Just by listening to the tape, they rated all the Jewish speakers as short. Short! He had a Jewish accent and, therefore, he was short. You cannot see him. He was on the tape. That is how strongly we stereotype based on accent. We all do it. We stereotype regionally. If people are from the South, from Boston, or from wherever, or from the Midwest, or from the West, we stereotype and the society generally puts certain values on certain accents.

A basic problem with teachers is that they often listen to how something is said rather than what is said. And the how it is said completely blocks their ability to hear what is said. If it is said in a very thick dialect, a very thick accent, or bad grammar, the teacher might immediately dismiss the communication as an idea lacking in quality because the expression is lacking in the standard of quality the teacher holds. That is an issue to which we must address ourselves.

Let me answer four pedagogical questions: Who should teach a course like this? That is a big controversy. We brought it up yesterday. Who should teach it? Can a white person teach it? I am talking about on a university level in teacher preparation. Yes, a white person can teach it; otherwise I am out of a job. Let me put it this way. I do not think it necessarily has to be an ethnic or nonwhite person because if we are talking about intercultural communication, I mean more than one culture, then whites have a culture too. Unfortunately we have unloaded our culture on everybody else for a long time. The problem is when the white person is teaching, he or she runs the risk of constantly being attacked for a lack of understanding of ethnic and racial problems, and I have the great solution, if you are ready. Team teach it. Get an intercultural-interracial teaching team. Work cooperatively. Demonstrate at once to the students that intercultural cooperation is possible among teachers. You pool your perceptions, you come out with a much more high quality product.

What should the composition of the class be? I feel very strongly that for the best results, if it is at all possible, you have got to have a racial and cultural mixture. That is the only way you are going to be able to do some of the exercises well. Otherwise, as I stated yesterday, I think it is mostly hypothesizing and you miss a lot of first-hand, valuable information and discussion of other people's realities. Meeting on a face-to-face intercultural level is a real experience, and video-tape cannot substitute for it. It is safer, but it is not the same.

How should a course be taught? Dr. Spindler alluded to what I was going to say yesterday. I think it is a very happy combination of experience and cognition, experiential and cognitive procedures. We are walking an academic tightrope here. You do not want it to deteriorate into a rap session, that is very possible and then everybody becomes a sort of semi-punching bag and little comes out of it except more hostility. There are lots of books written (I have written one myself) on the topic. I think students ought to read about it, but that is not enough. I think students ought to read and understand some of these concepts and then I think they ought to be able to apply them specifically to what is going on in the class. So they need to be two things: an intercultural communicator and at the same time, an intercultural observer. And I think a course like this should demand a kind of acute diagnostic ability from students.

A course such as this is crucial to the future of education. Most certainly the implementation of the state human relations codes discussed earlier at this conference demand that courses like this be developed. But I have got to tell you it's not easy to construct a course like this, and I would not be fair if I did not tell you it is not easy to teach a course such as this. And I also would not be fair if I did not tell you it is not easy to take a course such as this. It involves intercultural confrontation, and it involves intense personal self-analysis. Nevertheless, it is essential. Seeing here the happy marriage between education faculty and communication scholars and anthropologists, it gives me great hope to see all of these efforts pointed in the same direction. And I wish all of us good luck in facing this exciting educational and communicational challenge, but let's not depend on luck. Let's cut through it and tackle these issues forthrightly and not be afraid to say anything that we really feel with regard to how these courses should be taught.

## DIALOGUE AMONG THE THREE SPEAKERS AND THE AUDIENCE REGARDING INTERCULTURAL COMMUNICATION AND TEACHER EDUCATION

Since the conference program did not provide an opportunity for dialogue immediately following the presentations by Professors Spindler, Jain and Rich, this session was specifically devoted to questions, comments and dialogue pertaining to their presentations on intercultural communication and teacher education. This session was held immediately following the presentation by Professor Rich. Although there was some dialogue concerning the presentations by Professors Spindler and Jain, most of the dialogue in this session focussed on Professor Rich's presentation. The following section reports the dialogue that took place among the three speakers and the conference participants. (This session was moderated by Professor Jain.)

Participant: One of your (Rich's) comments was that a person of, let us say, the white mentality can't really understand what it's like to belong to a culture that is dominated. So I would like to know what personal processes did you go through to reach your level of understanding of the dominated culture?

Rich: I am glad you asked that question because I have been speculating about some of the cognitive and emotional processes that a white person goes through in this process, this intercultural process. I think the first step is recognition. Most of us don't get that while living in a sheltered environment for a long time. I mean, many whites really don't know about real inequity. I know that's incredible. It's incredible to me now, but I do believe that there are white people in this country who do not know of the existence of certain problems. They might know them cognitively from the media, but certainly not viscerally.

The next step is not only the recognition of them, but the acceptance of the truth of them: O.K., right, you have been dominated, and it has been wrong.

I think the third step is a kind of guilt that sets in. These steps don't always work this way; two steps forward and sometimes you fall back to deny all completely. I think guilt sets in, and that guilt almost becomes a metaphysical one. Not everyone goes into this, but those of us who, I think, are moving in this direction come to feel the sense of: "Jesus, I am here because maybe somebody else isn't"; "did I do this because my foot was on somebody else's neck?" That kind of guilt is very difficult to deal with; it becomes a motivating factor to action. You have got to reduce the guilt, get over it, and I think one of the ways of doing that is to direct your energies toward rectifying some of the problems that have been pointed out. Usually they are pointed out by people from that "other world."

Does that answer your question?

Jain: If I may add something, when I read her (Rich's) book, Interracial Communication, I thought she was black. I think many other people get a similar impression by reading her book. I really admire her for the considerable amount of understanding and empathy she had for blacks and other minority cultures.

Participant: Earlier you (Rich) were talking about proxemics. Is that thing about distance between persons only true in the American culture?

Rich: Well, no. The distance varies depending upon the culture. I mean, we have our proxemic bubble, that is, what space we are comfortable interacting within. Hall has done some cross-cultural studies on that. One study that I was mentioning earlier I think is just great. I don't know what the methodology was, but it was a fun notion of studying touching. It was conducted in several cultures. The experimenters watched a couple sitting at a cafe in Italy, Spain, America and England. In Italy they (I don't know--I am just making up numbers) touched maybe 60 times an hour. And then in France maybe 54. Get to America, about 3. In England, 0. So, it is a cultural variable.

Jain: Any other questions?

Participant: Yes, I would like to ask either or both speakers. Could you comment on a possible distinction between stereotype and generalization. Yesterday Dr. Spindler was saying we have to go on and do something, but we have to guard against stereotyping. Is there a difference, is there a fine line there or what?

Rich: Well, in a strict, strict sort of scientific sense, I think, a generalization is something that evolves after an inductive process and one (I would imagine) is not totally bound by it; i.e., contradictory evidence could be introduced which would make you change that generalization. In stereotyping, it also comes about through a certain kind of inductive process, but once it's formed and it's tied into our prejudices and tied into what we need to believe, we are not as open to admitting contradictory evidence. It is not as changeable, I think, as is the concept of a generalization.

Spindler: I think that what you said is right to the point. I would only add that I think a stereotype plays a psychological function. It is necessary to the maintenance of a belief about something.

Rich: Right.

Spindler: Therefore it's hard to give it up whereas simply a category of experience or events may be simply operational. It is a way of getting through the world. Stereotypes serve that purpose also but by misconstruing reality.

Jain: You have a question there?

Participant: Yes, I have one in mind and that is: Would "All in the Family" (television show) be a sociological generalization about the working class, or would you say that's a stereotype...

Rich: Who are you directing that question to?

Participant: (continued) ...because I can see we get by with

class stereotypes easier than we get by with ethnic and racial stereotypes.

Rich: That's a really complicated question. I really don't like to answer questions on that show for several reasons. First, defensive reasons--I am not sure I have a lot of objectivity. Second, no one on the show will tell me anything about motivation in terms of constructing the plots. They all say, "Well, we're artists and don't bother us, we just do what we do." I think to a very good extent that's true. Even though they have messages to get across, they don't write them or plan them consciously at all times. I think that if I could project some of their intent, I think it's stereotype, and I think that they present stereotypes to show that they are stereotypes. There are enough pieces of contradictory evidence in the show to demonstrate that they are stereotypes and, in that sense, it is a learning process. I will tell you a little story and maybe you will see what I am talking about. In the very first episode of "All in the Family"--which outraged so much of the country and really got them angry--Archie said something about Blacks. He said: "I didn't say they were lazy. I just said their systems were geared slower than ours." The audience--and I was there at the taping--broke up at that because they recognized, you see, that it was a wild stereotype. But one woman in the audience, or several, didn't laugh. One of them happened to be Carroll O'Connor's cousin who told him later, "Why did everybody laugh at that line?" He said, "What do you mean?" She said, "Aren't their systems geared slower than ours?" So she learned something because the other people in the room were laughing and she saw that there was something controversial about that statement. This raises the question: "If you are in a living room by yourself and nobody is laughing there to show you that such a generalization is false, is the program on that level just reinforcing a stereotype?" Rokeach has an article on that topic and then I have one coming up in TV Guide soon.

Participant: Dr. Rich, the Indian has always been stereotyped, so when you'd walk up to him you'd automatically say "How" and we are supposed to answer, "Unhh." Now, what I'm worried about is how do you teach an almost white school district--practically all white--how do you teach almost the whole school district to divorce itself from prejudice and discrimination...almost the whole school district?

Rich: Almost the whole country.

Participant: No, I mean in my particular area.

Rich: Well, I mean the problem is--you know--you are talking about a macrocosm. Really, the whole macrocosm is what we are dealing with because everyone essentially has this problem. I think it has to be done on a kind of experiential level in the lower grades and I am talking about little kids who are not going to learn about concepts of stereotyping and all of that. Somewhat the way this little lady from Riceville, Iowa did it. They kind of re-did the society. One child said: "I felt mad and I wanted to tie the people with blue eyes up and quit school because they got to do everything first and we had to do everything last. I felt dirty and I didn't feel as smart as I did on Friday. Discrimination is no fun." Now, she had been of the priviledged class on Friday. Monday they reversed it. Blue-eyed Teddy said: "I felt like slapping a brown-eyed person. I felt like quitting school. I do not like discrimination; it makes me sad. I would not like to be angry all my life." That's on a very gut level with small children.

Participant: What I was actually referring to was that we have our schools on the reservation. But I'm talking about--really I should have clarified it--that after they reach the 6th grade, then they are automatically sent by bus to the adjoining village or town, which is all white and their children have to go to that school. They have no choice, because the school is not on the reservation. Now, they run into this

conflict at school because of the prejudice which has built up over the years and we have been stereotyped. What I'm trying to get across is that our students are a minority at the school--a great minority--and they have this problem daily to the point where, at one of the Indian high schools--I guess you call him a principal--he has even suggested that they're just taking up space, why don't they get out of school, they're 16 years old; get out. We don't need you, there's nothing for you to learn. Now, things like that are injurious not only to our people but it also gives us a very bad image of the white teachers when this particular principal tries to push Indian children down to a level beyond anything conceivable and our children are trying to fight and overcome this handicap. What do you do when the school system itself says, "We don't want you, you're 16, get out!"?

Rich: Well, I think some of the people in yesterday's symposium were addressing themselves to that question because the problem really lies in the "dominant (white) community" rather than in the "dominated community." I don't know if those terms offend anybody, but I think they are real. I think they represent a reality, and if these kinds of codes--like in Minnesota and so on--could be developed so that teachers would have to go through this kind of training, then you might have a different ball game; then the teachers would be better equipped to handle the prejudice they and the children bring from home. Now they're not equipped to do it at all.

Participant: I brought this up, Doctor, simply because I wanted the teachers to know that these things do exist and I think that we (Indians) feel it more than any other minority group because we are the smallest of the minority groups and we have been late in getting a start to push ourselves forward for a better education, not only for ourselves but for our youngsters who are to follow us. Education is such an important part of living today, you can't get along without it. I think our children are entitled to the best, and I thought that this would be

a good place to bring to the attention of DPI (Department of Public Instruction) groups in the different parts of the country just what is happening in Menominee reservation country.

**Jain:** In fact, I would go this far: if there are individuals like that principal, they should be screened out very early, when they apply for teacher education or when they want to declare education as a major. There should be diagnostic prejudice tests for persons planning to become teachers. If they have prejudiced personalities which cannot be corrected by teacher education courses, perhaps they should not be allowed to become teachers because they are going to be working with kids and they can hurt childrens' self-concepts for the rest of their lives.

**Participant:** I think that all these things we have been doing for human relations and teaching teachers about this is fantastic. I think that you're not going to get any place unless you get at the source. Nobody in human relations ever says anything about texts (unclear). I mean, nobody knows that Abraham Lincoln was a racist. (Unclear)

**Rich:** They leave out that speech.

**Participant:** I know. And there's nothing in the (unclear).

**Jain:** Item "b-6" of the Wisconsin Human Relations Code (Appendix D) has a provision for the evaluation of instructional materials for racism and discrimination. It states: "Experience in evaluating the ways in which racism, prejudice, and discrimination can be reflected in instructional materials". I was pleased that the Michigan Department of Education analyzed social studies textbooks which are used at different grades and have provided honest ratings. Some textbooks have been rated very poor. I do not know if those books with poor ratings have been removed or not; they do a tremendous amount of damage to a minority group child's self-concept and his identity and such books create and perpetuate negative stereotypes. So the analysis of instructional material

(and mass media content) and taking appropriate corrective measures are very crucial roles which teachers can play.

Spindler: I have been waiting for a chance to advertise this book, Education and Cultural Process (laughter). It has an excellent chapter at the end written by Diane and Norman Reynolds. It is an analysis of prejudice in California history textbooks used in the grade schools with respect to the Native American cultures there. It is very much worth looking at.

Jain: Excuse me, I hate to be a parliamentarian, but I think I am going to have to assume that role and play it. If we continue this dialogue any longer, we will create time problems for our next session. Why don't we go and have a really short break for coffee now and then come back for our next symposium and panel discussion.

## SYMPOSIUM AND DISCUSSION ON THREE WISCONSIN HUMAN RELATIONS PROGRAMS

Symposium Speakers:

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|---|---|
| Cardinal Stritch College<br>Milwaukee | Bruce B. Johnson<br>Department of Special Education |
| University of Wisconsin-<br>Eau Claire | G. John Stoelting<br>Director, Human Relations Program |
| University of Wisconsin-<br>Milwaukee | Frank Nelsen<br>Director, Human Relations Program |
| Moderator: | Richard Larson<br>Department of Curriculum and<br>Instruction, UWM |

Panel Participants:

Ricardo Fernandez, Cultural Foundations of Education, UWM (Moderator)

Donald Neuman, Curriculum and Instruction, UWM

Andrea L. Rich, Communication, UCLA

Flora Seefeldt, Human Relations Program, UWM

George Spindler, Anthropology and Education, Stanford University

The purpose of the symposium and the subsequent panel discussion was to share information regarding the implementation of the Wisconsin Human Relations Code (Appendix D) in three teacher education institutions: Cardinal Stritch College, the University of Wisconsin-Eau Claire and the University of Wisconsin-Milwaukee. These three institutions were selected in part because of the diversity of approaches reflected in their implementation of the code. Also, these three institutions represented the three major types of teacher education institutions in Wisconsin: Cardinal Stritch as an example of undergraduate colleges, University of Wisconsin-Eau Claire as an example of

institutions having Bachelor's and Master's degree programs (but no doctoral programs) and the University of Wisconsin-Milwaukee as an example of institutions having Bachelor's, Master's and Doctoral programs. Cardinal Stritch is a private college whereas the other two institutions are public universities. Thus, the three institutions included in the symposium represented a fairly representative cross-section of teacher education institutions in Wisconsin.

A representative from each of the three institutions presented the background information and essential components of the human relations program on their respective cam uses. These presentations were followed by comments of panel participants who provided analysis of the three human relations programs in light of their professional backgrounds and experiences concerning intercultural communication and human relations training for teachers. This was followed by dialogue among the symposium speakers, panelists and conference participants.

The following section includes the symposium presentations by each of the representatives from the three Wisconsin teacher education institutions about their human relations programs, comments by panelists regarding the three human relations programs, and the dialogue that took place among symposium speakers, panelists and conference participants.

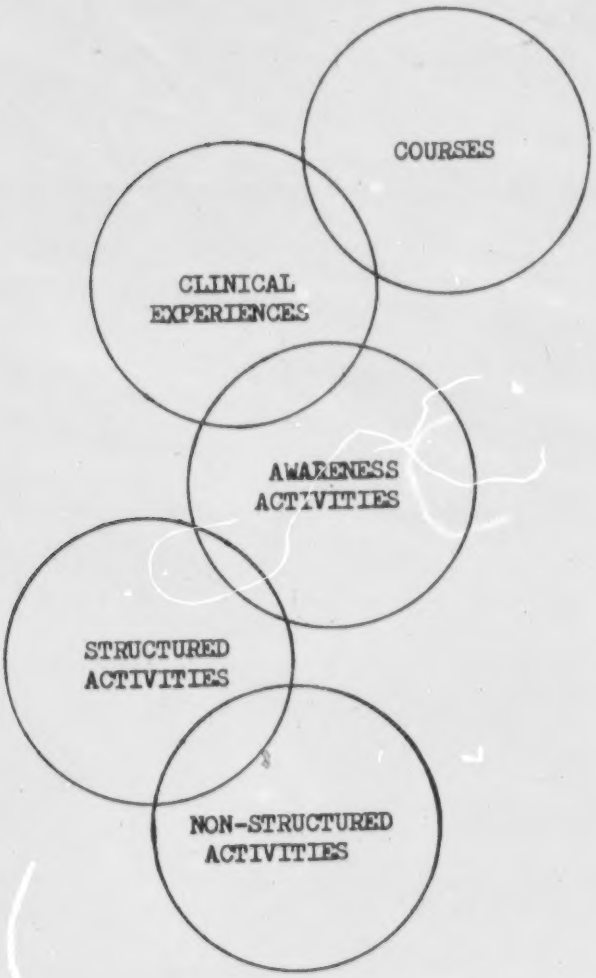
## Human Relations Program at Cardinal Stritch College

Bruce B. Johnson

I am very glad to be here, but I am going to talk very rapidly because I am going to try to cover the four years of Cardinal Stritch's human relations programs in 10 minutes.

You are all in the process of getting the little blue books (see Appendix G) which will give you the overview of the four year program. It's important to remember that Stritch's program starts at the time the freshman first enters the door and starts developing his human relations, assessing what they are, if they need improvement and where that student should go.

Briefly I am going to run down the chart of five circles starting with course work, clinical experiences, awareness activities, structured activities and non-structured activities.




Three years ago and prior to the issuance of the six items of the Human Relations Code (Appendix D) by the Department of Public Instruction (DPI) for the State of Wisconsin, Cardinal Stritch called together a multi-ethnic board from the community, representatives of school systems, various ethnic groups,

college administrators, teachers, faculty, etc., and said, "First we're going to develop what Cardinal Stritch wants in human relations for all its teachers going into the field." Next we looked at these respective areas and asked, "What standards, what particular standards are going to be built into each one of these sections?" Very briefly I'll run down the first initial step that most colleges are now taking. They're saying, "Develop another course or develop a sequence of courses which supposedly will improve the student's human relations."

In the course work at Stritch they take the history sequence along with sociology and minority groups. This is mandatory for all students. There are additional courses in all various departments which have analyzed every course offering according to the current DPI Human Relations Code items; in other words, what course will meet what items of the Code. Basically the course work is hitting the items 2, 3, 4, and 6 of the Human Relations Code (see Appendix D).

Then we move into the area of clinical experience. Again notice that the clinical experience has all these circles intersecting with one another. It is a unified four-year program. They are not separate and distinct; they all work with one another and are interrelated. In the clinical experience we are addressing the items 1, 4, 5 and 6 of the Code. We have correlated our general Stritch goals with the DPI Human Relations Code items in this clinical experience module. At this point we divide our clinical experiences into "Education 100," which is the first thing that the freshman education students or a transfer student coming in must take. They earn one-half credit per semester for the whole year. These are generally small seminars where they meet with the faculty member and we start getting into interpersonal relations and guided observations of the various types of school rooms, classrooms and educational settings that we have in the Milwaukee urban area. From there to the second experience at the sophomore level the student then goes into "Education 200," again earning half a credit per semester for the full semester. In the second semester both of these are coordinated so that students get direct experiences in classrooms of different types and of different ethnic backgrounds from the student himself. This is called general aiding. Again, this is all supervised by faculty--they sit down with a one-to-one faculty person and talk about themselves, what type of experience they have had and what their interests are, and then they are placed in field experience. At that point, at the end of 200 and prior to the 300 clinical exper-

ience, they have their first decision-making seminar which generally asks, "Am I still interested in Education?" If so, "Do I have a general area of education where I think I might like to teach?" This is a formal one-day seminar where they meet not only with faculty, but with members from the various school systems and representatives from different ethnic groups in a full-day workshop type setting.

At the "Education 300" clinical experience (generally during the junior year) we again have the half credit for each semester. This is specific aiding where the student now has decided, "Yes, I want to go into secondary special education training for EMR's," and we put that student into that type of situation for the full year. So he gains a full year of experience in that situation. Coming out of that experience we have another decision-making seminar where the student then makes his commitment to a particular field or major in education. All these experiences are prior to any curriculum course; in other words, prior to his entrance into the formal teacher preparation program with its content or cognitive area.

The fourth clinical experience which would follow in his senior year would be a "Student Teaching Experience" where he gains 6 to 9 credits of student teaching in various settings: one, two or three placements according to the curriculum that he has chosen.

The second (or after-the-clinical) experience built in, again going back to the freshman year, consists of a series of awareness activities. There's a whole list of them in our big book. We are constantly in the process of developing new activities that the student can choose that are related to each one of the six items of the code. In other words, item one might have 50 different activities that the student can choose from. It might constitute writing up a report, making a visitation or some face-to-face contact, something like that. There's list after list after list for all six items of the code.

From there we go to structured experiences. Here the student must participate in two human relations workshops. These involve the sensitivity-type structured formal workshop where we are giving them sensitivity training or group training, group dynamics, etc. Additionally, I want to go back again and say that transfer students are not penalized coming from another university or college, because the minute they hit the campus they are interviewed and their experiences at the college level and their life experiences are reviewed and evaluated and

plugged into the format I am outlining. A senior student might have to go back to the freshman seminar level to really start going into his whole area of human relations; that is, he might have had nothing, no experience whatsoever. However, someone might have done volunteer work or been an aide in the classroom--they're an older student from the inner city or something like that--and they certainly would get credit for that on their program record. Then the last decision-making seminar does get them into the formal content of the curriculum in the teacher training program.

Finally we have non-structured which is the last step. These must be non-classroom type experiences, face-to-face in a non-classroom setting with persons other than those of their own race, ethnic or class background. These are student choice type items. In order to keep track of all this the students all have a faculty member who has participated in inservice and training workshops working with them during their four-year program. We have come out with a kind of a flow chart where semester by semester we have the student and faculty member making a definite contract: "Yes, I'm going to take this course...I'm going to do so many awareness activities...I'm going to do this in my Education 200...I'm going to be at this particular classroom." Therefore, prior to his student teaching we can sit down and evaluate a student's entire human relations program, step by step, item by item, and as compared to Stritch's general goals in the area of teacher preparation in human relations. As this develops year by year the students, the faculty members and the committee in human relations gain a general feeling of what students are picking. Are they deliberately avoiding certain areas or avoiding certain ethnic groups or experiences or types? If they are, then naturally they must make up that deficit before student teaching, or we might build it right into the student-teaching experience. So we do have, then,a composite file and profile of that student's human relations training in conjunction with his teacher education. And I think that's probably my 10 minutes.

## Human Relations Program at the University of Wisconsin-Eau Claire

G. John Stoelting

I would like to begin by mentioning something about the institution which I represent and the very different situation that you are likely to find compared to the Cardinal Stritch

situation and the one here at the University of Wisconsin-Milwaukee. At the University of Wisconsin in Eau Claire dating back 10 years, the level of intercultural communication was pretty much limited to the kinds of remarks made between the Norwegians and Swedes which are the culturally dominant groups in our region of the state. At that time (1964) we had graduated one Indian (one Native American) and we had three others enrolled. We had graduated no Black persons. We had seven Black people enrolled--all of them Africans. Three years later (1967), a remarkable change had taken place in the composition of our student body. By 1967 we had enrolled 23 Native Americans and we had close to 100 American Blacks.

Another very remarkable change had taken place during this period of time. The minority people that we had had prior to and up to 1964 were very quiet; they had to be because there were so few of them. About 1967 they became very vocal, very aggressive, and it was about that same time that several of our sister institutions ran into some rather destructive and unhappy racial disturbances. The result of this was that a number of us on the faculty who had had experience in working with minority groups earlier began to talk more intensively with our minority group members on campus to try to develop some dialogue and to help them and us clarify their needs and clarify the issues. The sequel to this (running from 1967 to 1971) was that the minority groups on our campus became quite well organized. The power structure within the minority groups became well identified, they became very vocal and they knew exactly what they wanted and to whom to go to get those needs met. At the same time, those of us who were working with them on the faculty began to realize that we had better get started doing some things to meet those needs and out of that came three rather important components that, with some modification, fit almost immediately into the Human Relations Code when it was disseminated by the Wisconsin Department of Public Instruction (DPI).

One of these provisions was a course in interpersonal communication; trying to sharpen up the ways of communicating with one another, of being more direct, being more honest, of being supportive, of being accepting. The second one of these was the introduction of a sensitivity laboratory in one of the required courses in our teacher education program, recognizing that more and more of our teachers were being hired into situations that they were not equipped to handle. The third one was a course developed around the idea of learning about and understanding the background of cultures, values, and life

styles of minority groups and knowing what sorts of things the dominant and racist American society was doing to them in terms of their ability to learn and the kinds of things the teachers would have to do to overcome some of these problems.

Now, when the Human Relations Code was promulgated and we organized our committee for developing a human relations program, all this previous work fit into a pattern. The committee that was charged with the task of addressing the human relations code set up two guidelines. One was that the human relations components at the University should have a broad base across the university and preferably be inter-disciplinary. The second was that, insofar as it was possible in an area that was quite remote from the Black and Chicano communities (not so much from the Indian communities), we would have as much direct experience in this program as it was possible for us to afford.

Now, let me refer directly to the Table of Human Relations Components in the Teacher Education Program at the University of Wisconsin-Eau Claire. First of all, I want to talk about the Pre-professional Components. These are the components that the students must take before they can qualify for admission into the professional program. Let me give you a very brief idea of what we have put into each of these components and each of these segments of the teacher education program. In that way you get some ideas as to how everyone contributes to the whole, and then you'll notice on the grid that these are marked as to the kind of experience, the kind of code requirement that has been addressed that is required by the DPI.

First of all, in the fundamentals of speech it was agreed that each individual would get some specific training in skills and effective personal interaction. Then, along with a certain amount of study and research each individual would give a speech on some culture, on the values, life style and contributions of that cultural group as he sees it. He also gives a speech in the course of the semester on a personal experience which has influenced him concerning racism, prejudice and discrimination.

Moving on very rapidly (and I'm giving you only a few highlights of the kinds of things we've tried to build into combining children's literature and literature for adolescents and adults) they develop skills and sensitivity in evaluating

Table. Human Relations Components in the Teacher Education at the University of Wisconsin-Eau Claire

| | | 1. Development of attitudes and skills in human relations.[1] | 2. Values, life-styles, and contributions of cult/ethnic/racial minorities | 3. Impact of racism, prejudice, discrimination on minorities | 4. Experiences to examine attitudes and feelings re prejudice and discrimination | 5. Direct involvement with minorities and/or organizations | 6. Evaluating instructional materials for racism, prejudice, discrimination |
|---|---|---|---|---|---|---|---|
| **Pre-professional Components:** | | | | | | | |
| SPCH 202 | Fundamentals of Speech | | | X | X | | |
| LMED 205 | Children's Literature | | X | | | | X |
| LMED 206 | Literature for Adoles, Adults | | X | | | | X |
| PSYC 230 | Educational Psychology | | | | X | | X |
| PSYC 331 | Child Psychology | X | | X | | | |
| PSYC 332 | Psychology of Adolescence | X | | X | | | |
| **Professional Components:** | | | | | | | |
| ELED 204 | Principles & Practices in Elem Ed | X | | | X | X | |
| ELED 307 | Curric, Inst in Elem Sch Math | | | | X | | X |

[1]This and the other five items correspond to the Wisconsin Human Relations Code presented in Appendix D.

| | | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|---|
| ELED 308 | Curric, Inst in Elem Sch Science | | | | X | | X |
| ELED 309 | Curric, Inst in Elem Sch Soc Studies | | | | X | X | X |
| ELED 310 | Tchg Reading in Elem Sch | | | | X | | X |
| ELED 321 | Evaluation in the Elem Sch | | | | X | | |
| SCED 350 | Principles & Practices in Sec Ed | X | | | X | X | |
| SCED 356 | Tchg Soc St in Sec Sch | | | | | | X |
| SCED 358 | Tchg English in Sec Sch | | | | | | X |
| SCED 360 | Tchg Speech in Sec Sch | | | | | | X |
| FED 490 | History & Philosophy of Education | | X | X | X | X | |
| | | | | | | | |
| Optional Program Elements: (Two Required) | | | | | | | |
| ENGL 142 | Literature of the Am. Indian | | X | | | | |
| ENGL 248 | Afro-American Literature | | X | | | | |
| ENGL 290 | Women in Contemporary Lit. | | | X | X | | |
| FED 120 | Social Issues in Am. Educ. | | | X | X | | |
| HIST 210 | Afro-American History | | X | | | | |
| RELS 250 | Women and Religion | | | X | X | | |
| SOC 312 | Racial & Cultural Minorities | | X | X | | | |
| SPCH 104 | Interpersonal Communication | X | | | | | |
| Field Experience | | X | | | X | X | |

OR
(One Required)

| | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| Education of Minority Group Youth | X | X | X | | | X |
| Human Relations for Teachers | X | X | X | | | |
| Field Studies of Minority Groups | X | X | | X | X | |
| Student Exchange | X | X | X | X | X | X |

KEY

Elementary Education (ELED)
Foundations of Education (FED)
Library and Media Education (LMED)
Religions (RELS)
Sociology (SOC)
English (ENGL)
History (HIST)
Psychology (PSYC)
Secondary and Continuing Education (SCED)
Speech (SPCH)

instructional materials regarding minority group biases, racism, prejudice and discrimination. They learn the use of several specialized resource tools for librarians and they develop an annotated list of reading materials for instruction regarding many cultural groups in our society.

In the next component, Educational Psychology, the students examine the psychological issues of differences based on sex, race, culture and class. They examine the psychological bases of racism, prejudice and discrimination, and they examine texts and measurements and the procedures that are used for evaluation as they might discriminate against minority groups.

In Child Psychology and Psychology of Adolescence classes they study the genetic and environmental issue relating to psychological differences in sex, race, ethnicity and social class, and they also examine the major influences of family, peers and environment on the socialization process and attitude development.

These are the courses, then, and this is the exposure they have to human relations prior to admission to professional study of principles and practices both for elementary education and secondary education. They are met by two components.

First they must take four workshops of six hours each dealing with communication; sending and receiving skills; values; reference groups; intergroup relations with members of minority groups; values clarification; value statements focusing upon the group process, i.e., group roles, use of feedback and so on.

The second part of this principle and practice is direct experience--such things as tutoring projects, interim courses, student exchange, summer camp-work, and so on. Then in Curriculum and Instruction they examine biases appropriate to each area, they study the cultural life styles and contributions of cultural groups as they relate to each content area, and they prepare instructional materials.

In Reading, they develop cultural, racial,ethnic and sex guidelines for examining reading materials; they evaluate reading materials and they study special reading methods relative to a language, dialect and so forth. Let me move rapidly through the matter of evaluation. They develop an awareness of the importance of culture, life style and language in measurement. Due to the press of time I'll not address the field of Social Studies; I think that its relevance is rather evident.

Moving finally to the Foundations of Education, this is the one course that all students must take, regardless of the particular program that they are in. In this course we spend some time on development of the bases of racism, prejudice and discrimination. We spend considerable time discussing the history and development of racism. Then we study the major cultures and after the study of the major cultures as to values, life style and contributions we give them an opportunity to interact with members of minority groups. This is done with the Black, the Native American, the Chicano, the Oriental and on to the matter of sexism.

Now, just one word about the optional Program Elements section of the Table. The first two sections of the Table give you the basic program required of everyone; we feel that this is kind of a cut-across-the-entire-thing, giving them some ideas, some concepts, some experience over all of the fields. The original committee wrote into the plan some depth in one or possibly two of the fields, and we have recommended to the faculty and are now considering the possibility of optional program requirements,either two of the first list or one of the second list on the bottom. The Table

indicates the courses under each section and the kind of items of the Code that each course satisfies. If you have further questions regarding that, I will be glad to amplify.

## Human Relations Program at the University of Wisconsin-Milwaukee

Frank C. Nelsen

All of us at this conference are aware that new teachers often find themselves assigned to schools in areas very different from those of their own childhood. Most individuals, including teacher candidates, have probably had limited opportunity to meet and grow to understand people of different economic, racial and religious backgrounds. Often, they have developed unconscious stereotypes which present obstacles in working with children. In many cases, the customs, lifestyles, dialects, language, hardships and aspirations of the students they will be teaching are unfamiliar to the new teacher. It is for this reason that the Wisconsin Department of Public Instruction now requires training in human relations in all teacher education certification programs. The UWM School of Education welcomes this requirement since it is consistent with the urban mission of the school.

The School of Education's Human Relations Program involves students in a variety of program components designed to fulfill the objectives stated in the State of Wisconsin Human Relations Code (see Appendix D). To accomplish this, the Human Relations unit system was adopted. Every student desiring teacher certification must complete a minimum of 12 units of human relations experience prior to graduation. It is possible to complete most of the required 12 units of work in the Human Relations Program within courses a student takes for graduation.

Although twelve units are the required minimum, students and advisors are encouraged to consider further credit and non-credit experiences which will enhance the student's knowledge of human relations.

Although some schools of education do have courses in human relations, we do not at the University of Wisconsin-Milwaukee. I feel that one of the strengths of our program is in its flexibility and the choice it gives students.

Students can fulfill the Human Relations requirements in the following ways: course work, Student Teaching, structured group experiences, direct involvement with different groups, learning packets, and independent work with professors. Because the Human Relations requirement is a relatively new one, there are many areas which still must be developed. I hope that it will always be an on-going, developing program.

We have developed a relationship between the Human Relations Program and Field Experience at The University of Wisconsin-Milwaukee.

The Pre-education Field Experience (300-200) and Education Colloquium (300-100) are utilized to assist the student in meeting some aspects of the Human Relations Code. There are a wide variety of schools, institutions and agencies available to students who need to fulfill item 5 of the Code which requires "direct involvement with members of racial, cultural, and economic groups and/or with organizations working to improve human relations including intergroup relations."

Since the Education Colloquium must be taken concurrently with Field Experience, this can provide opportunity to students to fulfill item 4 of the Code which calls for "...structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice, and discrimination." This can also be done later with Student Teaching if done in a cross-cultural setting. Colloquium and Field Experience can give up to 3 Human Relations units.

Sometimes the question is raised as to the relative importance of the six items of the Code. All aspects of the Code are important. I feel that particular notice should be taken of item 5 of the Human Relations Code which calls for: "direct involvement with members of racial, cultural and economic groups and/or with organizations working to improve human relations including intergroup relations." I take this to mean that the involvement must be with a group which is significantly different from that of the student. Because some programs in the School of Education do not require student involvement with students who are significantly different, we urge that students, in choosing Field Experience, make certain that their experience is in a cross-cultural setting. If this is not done during Field Experience, it must be completed some time before graduation. For many students this requirement is fulfilled by Student Teaching. The student will be responsible for finding an approved place to get this experience. In some

exceptional cases, the Human Relations Center advisors will help place the student.

There are some students who have had a previous cross-cultural experience. I do not feel that students should repeat this work. If the student feels that he or she has had a significant cross-cultural experience, in a leadership capacity, a Human Relations advisor will assist him/her in verifying it. A work experience in a multi-cultural setting does not ipso facto qualify as a "significant" cross-cultural experience, nor does living in an integrated campus residence hall.

Students should plan to get Human Relations units over four years. Freshmen should plan to get approximately 3 units a year. There will be semesters in which the number of units accumulated will vary. In any case, a student must have 12 units by the end of the semester in which he graduates and is certified. Because the Human Relations requirement went into effect in September, 1973, the number of units required for June 1974 graduation is pro-rated. That is, seniors in 1973-74 were not required to take as much credit as freshmen will be required to take during their four years. We urge students to consult a Human Relations advisor on how many units they need.

Although a state-wide system of transfer of Human Relations work has not been completed, work done elsewhere will be included. There is an urgent need for a state-wide system of transfer of Human Relations work. Until this is completed, the School of Education will send the school to which the student transfers a record of work done at The University of Wisconsin-Milwaukee.

The question of students who already have a B.S. or B.A. and who are seeking certification has come up. We urge students with a B.A. or B.S. degree to see a Human Relations advisor early in their certification program for a review of their transcripts. At this time a determination will be made of how many units will be needed for a student to complete his/her work in Human Relations. Some certification students, because of the nature of their previous academic work, should be prepared to do additional work to complete this requirement.

Comments by Panelists and Dialogue
Regarding the Three Wisconsin Human Relations Programs

**Fernandez:** As the moderator of this session, I would like to take an active part in the discussion of these three Wisconsin Human Relations Programs. I have some comments that I will add about the Human Relations program of the University of Wisconsin-Milwaukee (UWM). I think that one of the advantages of working in a place like UWM is that we have a pluralistic student body. We certainly have a mixture of racial and ethnic groups and ages in the classroom which I find exciting, and sometimes frustrating. I find I cannot be the instructor, the lecturer, and expect very subdued reactions and acceptance of my pearls of wisdom on the part of the students particularly when I have people in there who are older than I and who have had a great deal of experience. I believe the average age here for the student body is 24 or 25; so we don't deal with the new 18 year old high school graduate, as might be the case in some other institutions throughout the State of Wisconsin. In terms of our faculty, I think that we also have some degree of mix although I don't think it's enough.

We have a time-credit problem to deal with at UWM. Ultimately you have to translate time into credit hours, time spent reading, time spent interacting with people, time spent in school, discussing, rapping, whatever you want to call it. We are also dealing with the reality of departments insisting on requirements which, professionally, they feel their students must have. Departments, if we are looking at realities, are very reluctant to give up required credit hours, particularly in times of economic crunch and reduced enrollment. I think these are all dynamics of a process that we have to be very conscious of.

Another policy concern involves in-service needs. We have no retroactive component in our code. In other words, people who are out, are out. The teachers who are certified do not have to come back and retool. I find that

perhaps this is one area that we in Wisconsin might begin to consider.

When I teach a graduate course on multi-cultural education (in which we talk about various cultural groups, we talk about dynamics, we talk about prejudice, discrimination and so forth), at the end of the course I ask the students (who are teachers): "What do you think of this course?" Usually they say: "I really think that I got a better grasp of the way other people think and the way they feel and why they look at the world the way they do." This always reminds me very much of a talk I heard by Leonard Olguin. He narrated a series of six films for the California Department of Public Instruction on cross-cultural communication. After he had shown these films to both parents of children in school and teachers, the parents came back to him and told him: "I really understood myself better after watching those films." Most of the teachers said "I really understood the way those people feel and the way they act." I find that a great deal of my in-service students end up telling me the same thing. They say, "I want to know how others feel and how they act." They don't really get the point, because they don't really end up analyzing the way that they feel about themselves and the way they act toward other people, which to me seems essential because otherwise we are only dealing with half of the equation. I have some other things to say, but I'd rather let other people have their turn now.

**Neuman:** As I listened to the three programs being discussed it struck me that there were some commonalities and some differences among them that probably become quite clear to everybody. Certainly awareness is one of the key issues in all three programs. They seem to share an effort at all levels to make students aware of problems of interracial and interethnic differences. All three seem to have some courses that are designed to develop this awareness. All three programs appear also to have some sort of direct experience, although the University of Wisconsin-Eau Claire, being in a culturally homogeneous area, is at a

distinct disadvantage in that respect. I think that where there is such a problem, certainly the differences appear to be in the degree of direct experience. As a science educator, I am primarily concerned with direct experience because it seems to be that this is the way one internalizes and gets a feeling for things. You don't read about something, you don't hear about something and really get to internalize it. You only really are willing to act on some kind of thing when you have experienced it directly. Thus, it seems to me that any program will fly or fall on the basis of the amount of direct experience that the people can get from that program.

I am concerned about the criterion measures in all three programs. I heard an allusion at least, in two of the three presentations, to some evaluation by faculty people, but the question comes to mind, "What are the criterion measures that one brings to bear on how much a student has achieved and to what degree they have accomplished these kinds of things?" Is it, in fact, a personal bias on the part of faculty as they interview students, whether it is on a one-to-one basis in the Cardinal Stritch program, or perhaps on a broader basis in the other programs? Is the student racist or isn't he? If students know that they are going to be evaluated, they are certainly probably going to be smart enough to say the right things. They are certainly not going to come right out as chauvenists knowing that their credential depends on the kind of answers they give. They are just going to "psych it out" and say, "Oh, ehhh, yeah, yeah, I love all the people, I am really good at that." And do we have--have we developed measures that really can ferret out those people who ought or ought not to be in education?

The other thing that bothers me is that all three programs were developed by state governmental fiat, more or less. It reminds me of the time when I was in the Army. I was in a clearing company and we got a Christmas card from the commanding officer that said (some knucklehead down the line sent out) "You'll have a Merry Christmas and a Happy New Year;

by order: Commanding General, 7th United States Army." And you know, that's kind of the way these programs came about: "You will have human relations programs by order of the government of the State of Wisconsin..." Clearly we weren't going in that direction, and something had to be done. But I would certainly feel a lot better if I were to see some things that had started prior to "fiat" because it is very difficult to legislate improvements in human relations as far as I am concerned. The awareness is good and necessary but when we do things because they are legislated, it seems to me that there may be a certain lack of authenticity to what we are doing.

Lastly, it seems to me that we have to attend to one very important aspect. We know a little bit, thanks to Bloom's taxonomy of education and so forth, about different domains and I see in all three programs some attempt to meet cognitive kinds of things at a low cognitive level of knowledge. I am very concerned, though, about the affective domain--accepting other people, willingness to act. Do we find that in these programs? Do we find people developing value systems that will facilitate their willingness to act on those values? I hope the three programs will ultimately get to that point where they can react to or respond to those kinds of things. They are not easy, but they are certainly very necessary.

Seefeldt: As I listened to the three programs and, being very much involved from the beginning in the one at UWM, I have lots of criticism for the one at UWM. This is because of my own emotions and personal concerns about it, and because of the fact that only 27 of the 150 faculty members in the School of Education voluntarily participated in the program.

I am very much concerned about how the students confront or are exposed to human relations experience. I feel that the professors are the ones who are going to have to do it, and if they haven't found themselves, it's going to be very hard for them to help the students to find themselves. I see a lot of attitudes of professors

towards students that I feel help to perpetuate inhumane relationships with one another. I feel very strongly that until the professor in the classroom can show some humanity toward a student, he is not going to be able to help that student show humanity toward whomever that student goes out to teach.

These are the kinds of concerns I have with UWM, and with the other two programs also. At Cardinal Stritch I heard Mr. Johnson say that they--two faculty members--get together and try and analyze where they are coming from, and I think that's very good. I think the best teacher in the world for a child is how the teacher reacts toward that child or other persons in the presence of the child. I think that we are teachers every day, everyone of us is a teacher. Even though I might not have a degree I am still a teacher. What I do affects somebody. I can remember a long time ago, when I used to have to look in the mirror every morning to get myself together to go out into the streets, because I had so much hostility toward Whites. I grew up in Mississippi, and I had to face myself before I would leave home in the morning to know how to deal with people whom I would confront in the run of the day. I think this is the kind of human thing that we are talking about. Maybe I don't have the exact words to express what I am saying. What I am saying is that the human relations program that a student goes through (or any other kind of program that is supposed to get some human feeling) has to be something that that student can carry with him day by day.

I think it's up to the educational institutions to develop some way to help students to do this. I know we don't have the answers because that's something we haven't dealt with all these years. We've always dealt with the competitive kinds of things in our society. We compete. Now we are saying we want to be real, we want to be human, we want to share, we want to understand and I think we are going to have a lot to do in all three of the programs to come to grips with helping students who are going to be teachers to understand. I think

one of the most important factors in the whole program is having a gut feeling about where we are going, what we want to do to perpetuate the real feeling toward the prospective teachers.

Even though we have kind of a conglomeration of cultures at UWM, we also have a number of students who come from areas who have not lived in this complex setting. It is very confusing when you kind of push students to become involved with a culture that's different than the one that they grew up in--a racial group of people that's different from the one they grew up with. I don't think it's the most important thing to push the student into. The most important thing is to help that student to see himself and the fears that have been created within him--fears that cause him not to want to see a person of a different culture or different racial background on the same level that he sees himself. I think it's very important that we start seeing people as human beings and treating people as human beings, and respecting people from wherever they're coming. The only way we can do that, I think, is by checking out where we are coming from ourselves.

The faculty should play the strongest role in this program. If they don't do their part, we are not going to improve the quality of our teachers; we are going to write people off in saying they've had the experience and we're going to have the same frustration in the school system which my children grew up with today that we had yesterday, and that we'll still have tomorrow. I think the most important thing I am trying to say to the faculty body all over, not just in Wisconsin, Michigan, all over the country, is that it's you, and if you don't participate then you are failing to fulfill your obligations as teacher educators.

Fernandez: We have two other members of the panel, Prof. Rich and Prof. Spindler, and I would like to ask them to briefly comment, should they care to, at this time.

Rich: I am really a stranger to codes and programs.

There are a few comments I would like to make, just some general observations.

One, to comment just briefly on what was said a moment ago, I really do endorse the idea, and I have for a long time, of some kind of training for professors in education. You are talking in a very specific sense. I could generalize it. There's no credential needed to be a professor, there's no accreditation program, you just need a Ph.D., and you know that it takes a whole different kind of thing to get a Ph.D. Well, you don't even need a Ph.D. some places, but I have felt through the years and particularly as a student, when I was a student and I agonize over those long boring dull lectures, why didn't they ever learn to teach. Why didn't--you know, that's what they are doing. To be more specific, in terms of what you are saying, I think that human relations training programs for professors obviously ought to be the very first step along the way before we can talk about having professors train teachers to have good human relations in schools.

I would like to go back to UCLA to implement that, I wouldn't know where to begin, and I would be drummed out so fast it would make your head spin. As a matter of fact, at UCLA they call the distinguished teaching award, the "kiss of death." When I received it I had some very prominent faculty senate members comment and say,"So you got the KOD huh?" Made me feel great. They give you a $1,000 prize and send you on your way looking for a job.

Generally and regionally I can only say that I'm enormously impressed coming to the Midwest from California to areas where, based on some of what I heard, the culture and racial mixture is really much less than that which we have, for example,in the Los Angeles area, which is a vast area; we have 5 or 6 different ethnic study centers and now with the Women Study Center we are, you know, really moving along and there's just no hint of any kind of coordination or conceptualization of need for any kind of human relations program. We have one human relations course called Human Relations in Psychology that is never taught, it's simply in the catalogue.

That's about it, and so consequently to come here and see (I can't speak for the northern part of the state, maybe Dr. Spindler can; I don't imagine it's much better, seeing what's going on in Oakland, and all around there) that, despite all the very specific criticisms which I'm sure are merited, even the beginning has taken place. I find that very optimistic. I have asked for a packet of information and I am going back to California and I am going to dump it on somebody's desk. I don't know whose, certainly not my desk, and hope that something gets going in this direction and I hope that you here will be able to kind of set a pattern for the rest of us, and I have been very pleased with that I have heard. Thank you for the experience.

Spindler: Don't be misled by all this stuff I am carrying up here. I just happened to have it on my lap and I didn't know what to do with it. So you are not going to be punished by it. I keep learning and I learned a lot today too, just as I did yesterday. But I am not going to tell you everything I learned because I am sure that you have learned quite a bit of it yourself already, so there is no need to repeat it.

Listening to the programs, I was impressed by something that I am always impressed by when my Department of Anthropology at Stanford University tries to reorganize its programs. It is awfully hard to get beyond the program, the terminology, the ingroup talk, the vocabulary, to whatever it is that is happening in terms of instruction, whatever is happening in terms of confrontations between different kinds of people and different kinds of values. It is extremely difficult to get beyond what specific kinds of concepts professors are working with, what their purposes and goals are, how students are brought into the program, what active roles they play. It is difficult to get beyond the instructional facade of labels for experiences, words, terms, names of courses, hours, credits and so on. This is not intended as a criticism really, it is just a problem; we don't ever seem to really strike through this and get to the point

where we are talking about what has to happen, or what may happen or what we want to have happen. I just want to say a couple of words about what I think of as being some relevant considerations.

First, it seems to me (in any kind of a program of this sort that is an intentional structural program where there is a curriculum) that the most important ingredient is some kind of a process whereby a mirror image can be held up to people who are participating within it. That's where you collect information, you collect responses, you collect data from students and, of course, from faculty too. And this is put into a kind of a mix where you are able to say, "The way I apparently felt about something is such and such and in this area there has to be some change." For example, a long time ago Dean Barky of the School of Education at Stanford asked me to teach Educational Psychology in the School of Education. Being an anthropologist this is somewhat of an unusual charge. I couldn't think what to do, and I looked at the Educational Psychology texts and I thought, "I would never do any of that," and so I decided that the most important thing was to find out how the people in the class were likely to act as teachers, what they were likely to come up with, how they responded to authority, how they like to exercise it, what they thought about people with different cultural backgrounds. And so what I did was to use thematic perception test pictures and other pictures like this, and put them on a big screen (I had 120 students) and collected responses from all the students. I thought I would spend two or three days on analyzing the material. Actually we got into a kind of an extended group dynamic session, you can imagine with 120 people in the room, that lasted for 10 weeks. As a consequence, 25% of the class dropped out of teacher training. The situation, the pressure, was too great, there was too much heat. They recognized it. It was a good thing they dropped out. Approximately another 25% of the students attacked me personally. I didn't get beaten up, but there were people who were ordinarily cool, collected and calm, calling me all sorts of names, pounding on my door, shrieking and

yelling at me, calling me all sorts of names. My wife overheard some women talking about me in the women's john one time and she gave me the scoop. It was kind of hard to take, but then something else happened that was equally dangerous. As Sigmund Freud predicted a long time ago, they got over that and then they all began to love me. I became the culture hero because I had helped them resolve some dissonance they felt about themselves and other things. And then I had to stay with them another week to convince them that I was just an ordinary human being and I had most of the faults that they had. But we'd really gotten into something. We'd gotten into it because we held up something before ourselves and said, "Here I am, and here are some of the problems that can be anticipated." But there has to be a way of doing it, you can't just simply sit there and talk about it.

Now, secondly, it seems to me that there has to be training in specific skills. For example, we need to have training in the discrimination of specific cultural cues. We have to learn what postures mean, what hand gestures mean, what facial expressions mean, what proxemics in use in different situations mean, and we have to do this with screen materials, with audio-visual materials, with interpersonal relationship experiments, various kinds of stimuli. And then there has to be constant feedback on misperception and misinterpretation. I tried the other day to give you just an introduction to what that might mean in a situation, but of course, I couldn't take the material very far in one hour. But it seems to me that you have to roll a lot of material into and past students and faculty who are participating in this sort of thing and keep feeding back material on misperception and misinterpretation with full information, not merely of value oriented status but full information on what the real context of the action is.

Then, thirdly, it seems to me that we need to have teaching concerning specific cultural content. As an anthropologist, of course, I am quite committed in this direction, but it seems

to me that it is frequently overlooked, that we need information about specific cultural cases, not just about culture in general. Everybody says, "Well, it's good to know about culture," but I mean specific cases. As an anthropologist I know a great deal about other people that are living in the highlands of New Guinea, for example, than I would know about Milwaukee's Black community. That is a problem. It's a fault that I have tried to correct by acquiring information in various ways. But I think we need to teach in terms of very highly specific materials.

Then fourth, I do think that we need to teach conceptually. I am by no means an intellectualist; I think that you can gather that from what I said. I believe in experience, I believe in organizing experience so that teaching is done. It certainly is incorrect to say that anybody who merely manipulates intellectualized concepts verbally is teaching. They are transmitting something, but they are not necessarily teaching. Teaching-learning is a very complex set of relationships for the teacher if he or she knows his or her business. Where the teacher withholds a certain kind of information at a certain point, or the teacher is able to say, "I think I've got an answer but I'm going to keep it back," I do believe affective discovery occurs. That is where information is presented, experience is manipulated, where the interaction occurs and the teacher is holding back, diverting, taking roles sometimes, playing at roles. It isn't merely a matter of getting up and talking. So the teacher has to be trained in postural communication, for example. Now you know I don't want to imply that I had all this training, but I have tried to learn quite a bit about it. Sometimes I can do it quite well in my own context. I am not doing it terribly well here, but it's quite possible to learn quite a bit about what you are doing with your body, what you are saying with your eyebrows, and what you are saying with your tone of voice (I hope you got that one). We need to think in terms of teaching with concepts like cultures, values, roles, status, the relationship between language and thought, cultural coping,

cultural change, dynamics and so forth. I think these things are all useful. They are not useful by themselves; they have to be attached to experience, but we are speaking animals, we are speaking and thinking animals and we need to have labels for things so that we can refer back to them, so that we can put new content in them and so that we can think creatively with them. But all of this is a fragment--a part of what I would think of as a desirable human relations program.

Just one last comment. With the exception of one speaker, the word anthropology was never used. Now, anthropology is no panacea and anthropologists are as creepy as most intellectuals. I mean something specific by that, I am not merely trying to make myself popular. It seems to me that in many ways the social science professions, anthropology and sociology in particular, have damaged themselves a great deal by intellectualizing many things to a level of rarified intellectualization where they can have no effect on anyone, excepting perhaps to turn people off. In teaching anthropology, for instance, at Stanford University when Louise and I started teaching some 24 years ago, when we started using films in our courses, the chairman of the department said, "Why are you spoon-feeding them that way?" It was fantastic! It was like a revolution to show two films in introductory anthropology. Well, now of course we start every single basic cultural unit in the introductory course with one or more films. This is the starting point; we say: "You've got to have some kind of visual material. You've got to have some kind of experiential base before you can begin." I think that anthropology is very useful, however, and I'm surprised that one way or another it is not being recognized explicitly in these programs. The concepts of anthropology like values and culture and so forth have played a role obviously, but anthropology <u>per se</u> (and maybe it's our fault as anthropologists) is by no means being integrated and exploited as much as I believe it could be.

<u>Fernandez:</u> As we promised earlier, we would like to open up the remaining time for questions and answers.

**Participant:** I would like to ask Professors Johnson and Stoelting about the reaction of faculty in their schools. How cooperative and responsive were they to the Human Relations program? How did the faculty react?

**Johnson:** Well, Cardinal Stritch, for those of you who don't know the college, is a very small college compared to something like UWM and the only way that I think Cardinal Stritch is able to move very rapidly and very effectively is because of the dedication of our entire faculty to the program. I tried to point out in the presentation that Stritch was moving along in human relations prior to the issuance of the DPI standards. And again talking about the sociology/anthropology aspect that we just heard about, those people in Stritch's faculty had a great deal to do with this particular program.

**Stoelting:** I think we have an entirely different problem at Eau Claire. Our faculty numbers about 500 and we're trying to reach more than just the School of Education and those who are teaching supportive courses, pre-professional courses. One of the things that I had listed here, and I know I was on the 13th minute already and I cut if off short, is the fact that we know that our first priority of business is setting up some human relations for faculty. There are many faculty who are completely unaware of the goals, the aims, and the processes that are involved in the human relations program. We have to work with what we have available and build from there.

Just a second comment regarding the other area in which we have to work, and we have made a start on it but we have so far developed nothing very definite. It's evaluation. What have we really accomplished with the students who have had this kind of an exposure?

We have used three pilot instruments and after we have analyzed them we have come up with no significant difference. That doesn't mean that nothing has happened, but it means that what we found or what they fed back to us was not particularly significant. There may have been a lot going on within them and I am sure

there was because we have had a lot of subjective feedback from the students that tells us otherwise. Those are two fields we want to work on.

Participant: I don't know if you would consider this a question or not, but when I attend human relations conferences and hear people talk about human relations, I get the feeling that they are talking about something else and actually call it human relations because of the mere fact that we are in this room together, that we are relating as humans. But I think that what we constantly talk about is the relationships of cultures and races. I wonder why we don't actually call a spade a spade and say we are talking about race relations and stop calling these programs human relations programs. I see that there is a difference but I don't think we are calling it what it is. I think we have to deal with these facts on a realistic basis and I don't think we do it. Maybe someone can tell me what the difference is. I think it's race relations that we talk about and we always name it human relations.

Larson: I noticed the same thing and I see the words human relations as being extremely political just as you are mentioning. There's one whole camp of people who say that we want to study human relations and get involved in human relations so that in fact we will be all alike in this kind of a melting-pot or assimilationist sort of notion that the more we study this the more we will be alike. And the other group says that what we have got to do is validate differences and learn about that in terms of those differences because that's where our power lies. And I see those two camps using human relations as a compromise in order to get a code off the ground. I don't know if this is the case, but I suspect so.

Participant: I (Jain) had planned to speak on that but I was running short of time yesterday. I feel that the term "human relations" really dilutes the program by making it something you automatically learn right from childhood. I think that the term "intercultural relations" might be a more precise term than human relations. If you use the term

race relations, you are excluding relations between people from different ethnic, national and cultural backgrounds. Do you want to limit it only to race? The term "intercultural" is being used in the field of communication broadly to refer to interaction between members of different racial, ethnic, national and cultural groups. I recommend the term intercultural relations to you for your thoughtful consideration.

**Participant:** I think I tried to stress this point yesterday as well as today. Human relations sounds good. It's really a good football for politicians. But when you get down to basic everyday concepts you find that prejudice, racism, all these things hide under the general label of human relations, and if the people would get down to brass tacks and say, "Let's talk about certain areas of race relations and other things instead of just human relations," then the focus would be sharper. Human relations just doesn't seem to do it.

**Fernandez:** I'd like to make a comment on that. Don Neuman has already said it. I see a real danger in pigeon-holing a program as a kind of a funny program that has been created because of a mandate that has been handed down by the state. I guess the problem in my own head, which I haven't been able to resolve satisfactorily, is how we can come up with a program that can really permeate the entire faculty, not only in the School of Education but throughout the university. And it seems to me that that should be the function of the human relations (intercultural communication) program. As it is right now, we have a mandate that we have to abide by, if we are to have the people that we prepare be certified as teachers in the State of Wisconsin. I see that as a very real danger. I guess it goes beyond that, and I don't want to get too abstract about this, but it seems to me that underlying the entire problem is a condition which might be summarized as, "How can we get away from the notion of viewing differences among people as being threatening or as being bad, and looking at uniformity and looking at

homogeneity as being something that is desirable and worthwhile?" I don't want to get into the one and the many and those kinds of things, but it seems to me that basically that's what we run into. It's an attitude that is ingrained in this society and perhaps in others. I'm focusing on this one about differences being evil or being bad and we don't seem to be able to develop a mechanism of coping with the degree of cultural diversity in our society. It's thrust on us. We may not wish to accept it but it's here, and the program somehow has to break through and get people to accept that.

Participant: I would like to direct this question to Dr. Spindler. In your criticisms you said something about trying to become informed about the nonverbal cues such as eye-contact. What I am wondering is something that Professor Rich brought up: What if this nonverbal communication is in fact an argot? Strictly an in-group communication medium? Wouldn't that just be offensive? It might actually bring about more hostility than if it were left alone.

Spindler: I guess we could both respond to this, but my response to it would be that there's danger the minute that you penetrate somebody else's cultural boundaries, but that's what we are doing, and there's no way in which we can stop at a certain point. From the view point of the professional competence of the teacher, it seems to me that it is necessary for the teacher to know what is going on, but it's not necessary, it is not appropriate for that particular teacher, given that teacher's ethnic background or race or whatever, to act in that manner. There is no reason why the teacher should use the behaviors himself. Knowing something, being able to detect it and understand it is different than acting as though you were one of the others, whomever the others may be. That is, I think, the basis of communication between a man and a woman when they are making love; the man isn't acting like a woman or vice-versa unless the roles in some way are purposely reversed. They are communicating as men and women or a man and a woman. When a

parent and a child communicate, the parent doesn't act as the child. If that happens there's going to be miscommunication. If a white and a black are communicating, if the white starts to act as though he or she were a black, or vice-versa, I think there will be problems as well.

Participant: One question I want to ask while the people from the DPI are here is after what date does a person graduating from a Wisconsin teacher training institution that has not met the full requirements not become certified?

Larson: September 1, 1973. It was implemented a year ago.

Participant: Does that mean that someone who is going to graduate after a semester and does not meet these new requirements as set down by the proposal of his university will not become certified?

Larson: At UWM the way that works right now is that the program was started and implemented on time to meet the 1 September, 1973 requirement. But we have prorated requirements depending on where a person is on his program. So last year a second semester senior, for example, had so many units to complete, but a first semester freshman had many more units to complete and that was prorated in fairness to students who are already well advanced in their programs.

Participant: Does this relate primarily to teachers needing a certification to go out in public school systems while private school systems are outside that code requirement?

Johnson: Our students are getting public certification because at Cardinal Stritch, while we train a lot of teachers who are going into the Catholic schools and private schools, we're seeking Wisconsin certification for our graduates because the Archdiocese wants them certified.

Participant: I have something that is rather important to me, something I noticed yesterday with the various presentations or rather representations from the

three surrounding states, Michigan, Illinois and Minnesota. They sent representatives here who give a fairly good impression of what they know and they did give out some information that you can sort of understand. What I'm concerned about is this. And I wish you would look into it. Why did the State of Wisconsin send us somebody so inadequate? Someone who could not give us a decent answer to things that are important to us who live in the state and who intend to pursue a career in the field of education?

Cummings: I will look into that and when I have an answer I'll provide it for you.

Participant: I sure wish you would.

Fernandez: It's 12:15 and that means we're on the money as far as the schedule for the program goes and I would like now to ask Prof. Cummings to summarize as is scheduled in our program.

Cummings: I could externalize the responsibility for this and say there is a shortage of time but I will face up to it and say that it would be presumptuous of me to attempt to synthesize the results of this last day. I will leave it with the five major points that were raised by Prof. Spindler, five points for us to contemplate.

I would like to ask you, however, to synthesize with us while I make my closing thank you statements. We will make available to all of you who registered for this conference copies of the proceedings when they are available.

I would like to take the opportunity to thank all of you who came and made it possible for us to learn together, beginning with the people who came furthest; from California Professors Andrea Rich and George Spindler, Ned Seelye representing the State of Illinois, Claudette Nelson from Michigan, Don Hadfield from Minnesota, Robert Skeway from Madison and representatives of the three teacher training institutions who described their human relations programs for us: Bruce Johnson from Cardinal Stritch, John Stoelting

from Eau Claire, and Prof. Frank Nelson from UWM; and then the other persons who participated on the panels. And, of course, special thanks to all of you who participated in this program. Without you we would have had no program, no dialogue, and no accountability.

Thank you for coming.

## EVALUATION OF THE CONFERENCE

Nemi C. Jain and Maigenet Shifferraw

In view of the exploratory nature of the Conference on Intercultural Communication and Teacher Education, planners of the conference were interested in finding out what the conference participants thought of the conference, how they found it useful, what they saw as its main strong and weak points and what they thought of specific sessions. Conference planners were more interested in learning reactions of participants in order to use them for planning future conferences than to establish quantitative indices of the degree of success of the conference. We therefore designed a relatively unstructured evaluation questionnaire (Appendix H) and administered it to participants at the end of the last conference session. This report summarizes the conference evaluation based on the analysis of responses to that questionnaire.

Of the 144 persons who attended one or more sessions of the conference, 43 responded to at least one part of the questionnaire. One reason for such a low proportion of participants completing the evaluation questionnaire is the fact that many attended the conference only on Thursday, September 19, and therefore were not present when we distributed the questionnaire on Friday morning. Some participants did not complete the questionnaire because they had not attended the conference on Thursday and did not want to evaluate the conference based on their attendance at only one or two sessions on Friday. As at other conferences, some participants promised to complete and return the questionnaire after reaching home, but never returned them.

The questionnaire consisted of four parts: (1) a section in which respondents were asked to give their overall evaluation of the conference and indicate how they found it useful; (2) a section in which they were asked to list the main strong and weak points of the conference; (3) a section in which they were asked to evaluate each conference session separately; (4) any other comments about the conference.

Since the evaluation of specific sessions was sought primarily to provide feedback to conference speakers, this report does not include that part of the evaluation. The respondents made some references to the usefulness of specific sessions in their answers to the other three parts of the questionnaire. These responses are summarized in order to provide a comparative analysis of the usefulness of the two types of conference sessions: (a) presenta-

tions by scholars concerning intercultural communication and teacher education, and (b) symposia/panel discussions concerning human relations codes and their implementation.

## Overall Evaluation of the Conference

We asked respondents: "First of all, please give your overall evaluation of the Conference. Was it useful to you? In what way?" Of the 43 persons who completed the questionnaire, 40 answered this question. Ninety-five percent of those who answered the question responded positively; 10 persons felt that the conference was excellent or very useful and 28 indicated that it was useful, interesting or enjoyable. Two persons (5%) did not find the conference useful.

We analyzed the positive responses to determine major dimensions of the usefulness of the conference. The major dimensions or categories of responses, some examples of responses within each response category and the number of respondents for each category are given in Table 1.

Table 1. Usefulness of the Conference to Participants (N=40)

| Response Category and Examples of Responses | Number of Respondents* |
|---|---|
| 1. Conference was informative, provided new insights, presented specific concepts and techniques.<br>Examples:<br>"The conference was in many respects informative. Its emphasis on practical needs and uses of intercultural communication was beneficial."<br><br>"It was useful in that I was exposed to a lot of information and now I know where to get more help. Also Professor Rich's speech gave me specific ideas to use in a classroom."<br><br>"It was useful, especially in the sense that it brought in many experts in the field (esp. Dr. Spindler and Dr. Rich) who gave tremendous insight to this new topic. | 13 (33%) |

Table 1. (Continued)

| | | |
|---|---|---|
| 2. | Conference provided an opportunity to know what others are doing in this area; to compare programs, problems and concerns.<br>Examples:<br>"I was interested to know how educators from some other part of the country felt about intercultural, interethnic communication and what they are, or are not doing about it."<br><br>"Extremely useful. Found out that many others are doing lots of work in this area. Good for sharing."<br><br>"Provided an opportunity to compare Human Relations Program and an excellent opportunity to gain the views of others on Intercultural communication." | 7 (18%) |
| 3. | Conference underlined the importance of intercultural communication training for prospective teachers.<br>Examples:<br>"The portion I attended was insightful. The conference was most valuable to me in that it underlined my beliefs toward the importance of intercultural instruction/experience in the classroom. It gave me greater confidence in these beliefs."<br><br>"The conference was useful to me in the sense that it was held. It was fortunate that this conference was held inasmuch as it provided a proper focus in a significant area, intercultural and multi-cultural education, to which the members of this conference ought pay heed. It was useful to me in that, given my position on educational matters, it could easily become part of the overall strategy to escalate our efforts in the UWM urban mission and the brokerage of cultural, social, political interests involved in that mission."<br><br>"Enjoyable--specific application of intercultural/cross cultural to teacher preparation was especially worthwhile." | 7 (18%) |
| 4. | Conference clarified some of my questions; raised some questions and issues for further consideration. | 4 (10%) |

Table 1. (Continued)

Examples:
"Yes, extremely so! Clarification of some of the problems in certification needs and more particularly needs of teachers going out into a multi-cultural world."

"For its size, it was informative and helped bring out questions if not answers."

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*In this and subsequent tables the sum of respondents for categories may not match the number of respondents given below the table title (and the sum of percentages may be less than 100%) because the table summarizes only the most frequently mentioned responses, rather than all responses. In some cases the sum of respondents for categories might exceed the number of respondents given below the table title ( and the sum of percentages may exceed 100%) because some respondents gave more than one response to a question.

In addition to the dimensions mentioned in Table 1, respondents indicated the usefulness of the conference by responses such as: the conference was useful for developing new contacts; it was good for interdisciplinary cooperation between communication and education; the conference made me more fully aware of the concerns of peoples of other cultures.

## Strong and Weak Points of the Conference

We asked respondents: "What were the main strong points and main weak points of the conference?" Thirty-seven respondents indicated one or more strong points, whereas thirty-four mentioned one or more weak points. Table 2 summarizes the main strong and weak points of the conference.

Table 2. Strong and Weak Points of the Conference
Strong Points: (N=37); Weak Points (N=34)

| Item | Number of Respondents |
|---|---|
| **Strong Points:** | |
| 1. Good speakers and useful presentations. | 25 (68%) |
| Examples: | |
| "Excellent variety of viewpoints, good practical speakers for the most part." | |
| "The quality of the speakers--their knowledge and awareness. | |
| "The choice of speakers." | |
| 2. Structure of conference and manner in which it was run. | 8 (22%) |
| Examples: | |
| "I appreciate the fine and efficient manner in which the conference was run." | |
| "The schedule--it enabled people to come at least sometime, morning or afternoon." | |
| "The spacing of the conference was good, getting everything into two days." | |
| 3. Good participants and high interest among them. | 6 (16%) |
| Examples: | |
| "Diverse audience made conference stimulating." | |
| "High interest from audience standpoint." | |
| "The amount of audience interaction." | |
| 4. Idea itself of holding this conference. | 3 (8%) |
| Examples: | |
| "Good to be addressing these important issues." | |
| "The idea of improving the intercultural communication aspect of teachers." | |
| **Weak Points:** | |
| 1. Shortage of time | 14 (41%) |
| Examples: | |
| "Lack of adequate time to really explore presentations." | |

Table 2. (Continued)

| | | |
|---|---|---|
| | "Not enough time to discuss the effectiveness of different approaches to teacher education in different settings." | |
| | "The time element was annoying at times-more time should have been given to speakers." | |
| 2. | Structure of conference and manner in which it was run.<br>Examples:<br>"Thursday afternoon symposium did not leave enough time for representatives from Michigan and Illinois." | 8 (24%) |
| | "Too close a schedule. Too little leeway in time." | |
| | "Too structured." | |
| 3. | Specific sessions and presentations.<br>Examples:<br>"Somewhat disappointed in George Spindler." | 8 (24%) |
| | "Inadequate representation from the Wisconsin Department of Public Instruction." | |
| | "One or two unprepared speakers--not knowledgeable." | |
| 4. | Level of sophistication of presentations.<br>Examples:<br>"The anti-intellectual tone of many disturbs me. Many seem definitely against rusty old theories and the application of intellect to these problems." | 4 (12%) |
| | "Academicians have a tendency to talk on a super-high level of abstraction,which creates an impersonal climate and nothing really gets said." | |

A comparison of strong and weak points mentioned in Table 2 revealed that many participants appreciated the structure and several other aspects of the conference and many did not. This is understandable because of the diversity of participants, their levels of sophistication and their expectations of the conference.

## Other Comments

At the end of the questionnaire we asked respondents to indicate any other comments they might have about the conference. Twenty-seven respondents mentioned one or more such comments. Table 3 summarizes the major categories of comments.

Table 3. Major Categories of Comments About the Conference (N=27)

| Category of Comments | Number of Respondents |
|---|---|
| 1. Hold other similar conferences; the program deserves a follow-up with some modifications.<br>Examples:<br>"Quite enjoyable. Would like to see a sequel which allows more time to get deeper into various topics regarding teaching training."<br><br>"I think the program deserves a follow-up. It was well organized and carried out effectively. I enjoyed it."<br><br>"Other conferences of this type should be held to make more aware of what's happening and the ideals of others. I feel students who are preparing to teach should attend such conferences."<br><br>"Appreciate invitation--will seek and engage in more as they are announced and time permits." | 12 (44%) |
| 2. Strong and weak points which have implications for future conferences.<br>Examples:<br>"Needed to be a two-day conference. Some small group discussion. Please hold one again soon." | 9 (33%) |

Table 3. (Continued)

"There should have been time in the program to introduce the various people from the state and those from out of state. They should have had some recognition."

"Would have liked to know about the two colloquiums before they took place, if they were open to conference members, so I could have attended both. Conference needed some 'loose' time to speak individually to the resource people."

3. Conference usefulness 8 (30%)
Examples:
"As a whole, the conference was very valuable. I learned many things."

"All in all, it was a good conference, a judicious combination of all aspects of intercultural and multi-cultural education. As I think about this evaluation, I must say that I've been forced to reflect on my relationships to many different people and peoples because of this conference."

"Would like to express my appreciation to Dr. Cummings and Dr. Jain & UWM for hosting the conference. The experience and exposure was very valuable. It is unfortunate that time and structure limitations inhibited personal interaction with others."

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The analysis of responses to different parts of the questionnaire revealed that, generally speaking, conference participants found scholarly presentations to be more useful than the symposia and panel discussions. As indicated in Table 3, many participants expressed a desire to participate in a follow up conference pursuing the ideas and issues presented at this conference. We feel that this is a significant indication of the success and usefulness of the conference. The professional organizations interested in the area of intercultural communication and teacher education should assume leadership in holding conferences similar to this one and should devote specific sessions of their regular conferences to this important area of intercultural communication and teacher education.

## APPENDIX A

## CONFERENCE SPEAKERS AND RESOURCE PERSONS

### Conference Speakers

Nemi C. Jain, Department of Communication, University of Wisconsin-Milwaukee

Born in Uttar Pradesh, India, Professor Jain received his Bachelor's and Master's degrees from the Agra University in India and his doctorate in Communication from the Michigan State University. Since joining the University of Wisconsin-Milwaukee in 1969, Professor Jain has taught courses and conducted research in the areas of intercultural and international communication. Recently he received an Outstanding Young Teacher Award from the Central States Speech Association.

As a member of the Speech Communication Association's Commission for International and Intercultural Communication, Professor Jain is presently involved in several intercultural communication projects. He has served as a staff member in numerous intercultural communication workshops sponsored by the United States Agency for International Development (U.S.A.I.D.) for returning U.S.A.I.D. participants from over thirty nations. He has written and edited a number of publications in the area of intercultural communication. Professor Jain presently holds a joint appointment with the Department of Communication and the Department of Cultural Foundations of Education.

Andrea L. Rich, Communication, University of California at Los Angeles

Born in San Diego, California, Professor Rich received her B.A., M.A. and Ph.D. in Communication from UCLA. Since joining UCLA in 1968, she has taught and conducted research in the areas of interracial and intercultural communication. She recently received a Distinguished Teaching Award of UCLA. She is presently serving as advisor to UCLA's Afro-American Study Center and Asian-American Study Center and often serves as a consultant to Los Angeles City School districts to aid in affecting school integration.

Professor Rich has written two books, The Rhetoric of Revolution and Interracial Communication, and numerous articles in the area of intercultural communication. Her Interracial Communication is one of the most popular textbooks used in intercultural communication courses. Being married to John Rich, the original producer and director of "All in the Family" (television show), she is both professionally and personally involved in issues pertaining to the role of mass media in intercultural communication.

George D. Spindler, Anthropology and Education, Stanford University

Professor George Spindler is both a Teacher and an Anthropologist. Early in his career he taught in two high schools in Wisconsin after graduating from Central State Teachers College at Stevens Point and prior to going to UW-Madison where he earned a Doctorate in Anthropology. Over the last twenty-four years he has taught educational psychology, social foundations of education, cultural change, cultural transmission and psychological anthropology as a professor of anthropology and education at Stanford University.

As chairman of the Department of Anthropology at Stanford, he has proposed and directed anthropological field research projects in exotic settings such as urban United States of America public primary schools. He co-edits four continuing anthropological series of monographs for Holt, Rinehart and Winston and has participated in the planning of a new master of arts program in cultural pluralism which was initiated at Stanford's School of Education this year. His most recent book, Education and Cultural Process, embodies a synthesis of over seventy years of attentive scholarship addressing issues affecting intercultural communication and education.

## Conference Resource Persons

| Name | Institutional Affiliation |
|---|---|
| Normand R. Bernier | Department of Cultural Foundations of Education, University of Wisconsin-Milwaukee |
| Richard L. Cummings | Department of Cultural Foundations of Education, University of Wisconsin-Milwaukee |

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| Barbara Faucett | School of Education<br>University of Wisconsin-Milwaukee |
| Ricardo R. Fernandez | Department of Cultural Foundations of Education<br>University of Wisconsin-Milwaukee |
| Donald Hadfield | Coordinator, Human Relations Training<br>Minnesota Department of Education |
| Nemi C. Jain | Department of Communication<br>University of Wisconsin-Milwaukee |
| Bruce B. Johnson | Department of Special Education<br>Cardinal Stritch College, Milwaukee |
| Richard Larson | Department of Curriculum and Instruction<br>University of Wisconsin-Milwaukee |
| Frank Nelsen | Director, Human Relations Program<br>School of Education, UWM |
| Claudette Nelson | Equal Education Opportunities Section<br>Michigan Department of Education |
| Donald Neuman | Department of Curriculum and Instruction<br>University of Wisconsin-Milwaukee |
| Ronald Podeschi | Department of Cultural Foundations of Education<br>University of Wisconsin-Milwaukee |
| Andrea Rich | Department of Communication<br>University of California-Los Angeles |
| Flora Seefeldt | Student Advisor, Human Relations Program<br>School of Education, UWM |
| H. Ned Seelye | Bilingual Education Program<br>Illinois Department of Public Instruction |
| Robert Skeway | Consultant, Inservice Education<br>Wisconsin Department of Public Instruction |
| Henry Snyder | Acting Dean, School of Education<br>University of Wisconsin-Milwaukee |

George Spindler — Department of Anthropology and School of Education, Stanford University

G. John Stoelting — Director, Human Relations Program, School of Education, University of Wisconsin-Eau Claire

APPENDIX B

CONFERENCE PARTICIPANTS

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## APPENDIX C

### MINNESOTA HUMAN RELATIONS REQUIREMENT FOR TEACHER CERTIFICATION[1]

Educ 521 Human Relations Components in All Programs Leading to Certification in Education:

(a) All applicants for certificates in education to be issued or renewed either on or after July 1, 1973 shall have completed a training program containing human relations components. Such components shall have been approved by the state board of education.

(b) Human relation components of programs which lead to certification in education will be approved upon submission of evidence:

(1) Showing that the human relations components have been developed with participation of members of various racial, cultural and economic groups.
(2) Showing that the human relations components are planned to develop the ability of applicants to:
(aa) Understand the contributions and life styles of the various racial, cultural and economic groups in our society, and
(bb) Recognize and deal with dehumanizing biases, discrimination, and prejudices, and
(cc) Create learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations, and
(dd) Respect human diversity and personal rights.
(3) Relating all of the areas enumerated in Educ 521 (b)(2) to specific competencies to be developed, and
(4) Indicating means for assessment of competencies.

Adopted by the Minnesota State Board of Education on February 16, 1971.

NOTES

[1]This statement was distributed to conference participants along with the conference program. For detail on these requirements, contact Teacher Certification Section, State of Minnesota, Department of Education, St. Paul, Minnesota 55101.

## APPENDIX D

### WISCONSIN HUMAN RELATIONS REQUIREMENT FOR TEACHER CERTIFICATION[1]

PI 3.03 (1), Wisconsin Department of Public Instruction Administrative Code Requirement in Human Relations, is created to read:

(a) Preparation in human relations, including intergroup relations, shall be included in programs leading to initial certification in education. Institutions of higher education shall provide evidence that preparation in human relations, including intergroup relations, is an integral part of programs leading to initial certification in education and that members of various racial, cultural and economic groups have participated in the development of such programs.

(b) Such preparation shall include the following experiences:
1. Development of attitudes, skills and techniques so that knowledge of human relations, including intergroup relations, can be translated into learning experiences for students.
2. A study of the values, life styles, and contributions of racial, cultural and economic groups in American society.
3. An analysis of the forces of racism, prejudice, and discrimination in American life and the impact of these forces on the experience of the majority and minority groups.
4. Structured experiences in which teacher candidates have opportunities to examine their own attitudes and feelings about issues of racism, prejudice and discrimination.
5. Direct involvement with members of racial, cultural and economic groups and/or with organizations working to improve human relations including intergroup relations.
6. Experiences in evaluating the ways in which racism, prejudice, and discrimination can be reflected in instructional materials.

(c) This code requirement shall apply only to teachers prepared in Wisconsin. Programs of implementation and evaluation shall be submitted by Wisconsin teacher training institutions to the Department of Public Instruction for approval.

NOTES

[1]This statement was distributed to conference participants along with the conference program. The Human Relations Code was created in early 1972 and went into effect on September 1, 1973.

## APPENDIX E

## "NO ONE MODEL AMERICAN"
## A STATEMENT ON MULTICULTURAL EDUCATION

American Association for
Colleges of Teacher Education[1]

In an action reflecting its commitment to alleviating social problems through education, the American Association of Colleges for Teacher Education established the Commission on Multicultural Education. The Commission, formed in the aftermath of the Kent State and Jackson State tragedies, is the outgrowth of the Association's long history of involvement in building a more effective and humane society through the betterment of teacher education.

The Multicultural Statement is a significant product of the Commission's work. The Statement, which was adopted officially in November 1972 by the AACTE Board of Directors, was prepared for AACTE, its member institutions, and other centers of higher learning as a guide for addressing the issue of multicultural education.

Commission members caution that the term "multicultural" is not a euphemism for "disadvantaged." Rather, the Statement encompasses broad ethnic and cultural spheres.

The Statement, a product of Commission interaction with a number of higher education institutions and personnel, is presented here in the interest of improving the quality of society through an increased social awareness on the part of teachers and teacher educators.

### Text of Multicultural Statement

Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should

be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.

To endorse cultural pluralism is to endorse the principle that there is no one model American. To endorse cultural pluralism is to understand and appreciate the differences that exist among the nation's citizens. It is to see these differences as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual. Cultural pluralism is more than a temporary accommodation to placate racial and ethnic minorities. It is a concept that aims toward a heightened sense of being and of wholeness of the entire society based on the unique strengths of each of its parts.

Cultural pluralism rejects both assimilation and separatism as ultimate goals. The positive elements of a culturally pluralistic society will be realized only if there is a healthy interaction among the diverse groups which comprise the nation's citizenry. Such interaction enables all to share in the richness of America's multicultural heritage. Such interaction provides a means for coping with intercultural tensions that are natural and cannot be avoided in a growing, dynamic society. To accept cultural pluralism is to recognize that no group lives in a vacuum--that each group exists as part of an interrelated whole.

If cultural pluralism is so basic a quality of our culture, it must become an integral part of the educational process at every level. Education for cultural pluralism includes four major thrusts: (1) the teaching of values which support cultural diversity and individual uniqueness; (2) the encouragement of the qualitative expansion of existing ethnic cultures and their incorporation into the mainstream of American socioeconomic and political life; (3) the support of explorations in alternative and emerging life styles; and (4) the encouragement of multiculturalism, multilingualism, and multidialectism. While schools must insure that all students are assisted in developing their skills to function effectively in society, such a commitment should not imply or permit the denigration of cultural differences.

Educational institutions play a major role in shaping the attitudes and beliefs of the nation's youth. These institutions bear the heavy task of preparing each generation to assume the rights and responsibilities of adult life. In helping the transition to a society that values cultural pluralism, educational institutions must provide leadership for the development of individual commitment to a social system where individual worth and dignity are fundamental tenets. This provision means that schools and colleges must assure that their total educational process and educational content reflect a commitment to cultural pluralism. In addition, special emphasis programs must be provided where all students are helped to understand that being different connotes neither superiority nor inferiority; programs where students of various social and ethnic backgrounds may learn freely from one another; programs that help different minority students understand who they are, where they are going, and how they can make their contribution to the society in which they live.

Colleges and universities engaged in the preparation of teachers have a central role in the positive development of our culturally pluralistic society. If cultural pluralism is to become an integral part of the educational process, teachers and personnel must be prepared in an environment where the commitment to multicultural education is evident. Evidence of this commitment includes such factors as a faculty and staff of multiethnic and multiracial character, a student body that is representative of the culturally diverse nature of the community being served, and a culturally pluralistic curriculum that accurately represents the diverse multicultural nature of American society.

Multicultural education programs for teachers are more than special courses or special learning experiences grafted onto the standard program. The commitment to cultural pluralism must permeate all areas of the educational experience provided for prospective teachers.

Multicultural education reaches beyond awareness and understanding of cultural differences. More important than the acceptance and support of these differences is the recognition of the right of these different cultures to exist. The goal of cultural pluralism can be achieved only if there is full recognition of cultural differences and an effective

educational program that makes cultural equality real and meaningful. The attainment of this goal will bring a richness and quality of life that would be a long step toward realizing the democratic ideals so nobly proclaimed by the founding fathers of this nation.

## NOTES

[1] This statement, published by the American Association of Colleges for Teacher Education (One Dupont Circle, N.W., Washington, D.C. 20036) in November 1973, is included in the Proceedings because of its relevance to the conference purpose and presentations.

## APPENDIX F

## PRINT MATERIALS DISTRIBUTED OR DISPLAYED AT THE CONFERENCE

### Materials Distributed to Conference Participants

1. Equal Educational Opportunities Section, Equal Educational Opportunity Regulations and Guidelines for Minnesota Schools, Minnesota State Department of Education, St. Paul, Minnesota.

2. Jain, Nemi C., Richard L. Cummings and Ronald Podeschi, "Intercultural Communication and Teacher Education: Some Ideas and Questions for Discussion," in Nemi C. Jain, Michael H. Prosser and Melvin H. Miller (eds.), Intercultural Communication: Proceedings of the Speech Communication Association Summer Conference X, New York: Speech Communication Association, 1974, pp. 74-76.

3. La Raza Citizens Advisory Committee, Quality of Educational Services to Michigan's Spanish-Speaking Community, A Report to the Michigan Department of Education, Lansing, Michigan, 1974.

4. Michigan Department of Education, Administrative Rules Governing the Certification of Michigan Teachers, Lansing, Michigan, 1973.

5. Michigan Department of Education, A Position Statement on Educational Accountability for Improved Instructional Services at the Elementary and Secondary Levels in Michigan, Lansing, Michigan, 1972.

6. Michigan Department of Education, A Position Statement on Indian Education in Michigan with Recommendations and Guidelines, Lansing, Michigan, 1974.

7. Michigan Department of Education, The Common Goals of Michigan Education, Lansing, Michigan, 1971.

8. Michigan Department of Education, 1974 Michigan Social Studies Textbook Study, Lansing, Michigan, 1974.

9. Michigan Department of Education, The Textbook Report: a Study of Elementary and Secondary Social Studies Textbooks, Part I, Lansing, Michigan, 1973.

Materials Displayed at the Conference

1. Allport, Gordon W., The Nature of Prejudice, Anchor Books ed., 1958.

2. Bernier, Normand R. and Jack E. Williams, Beyond Beliefs: Ideological Foundations of American Education, Englewood Cliffs, N.J.: Prentice-Hall, 1973.

3. Brembeck, Cole S. and Walker H. Hill, Cultural Challenges to Education, Lexington, Mass.: Lexington Books, 1973.

4. Brown, Ina Corinne, Understanding Other Cultures, Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1963.

5. Campbell, Angus, White Attitudes Toward Black People, Institute for Social Research of the University of Michigan, 1971.

6. Casmir, Fred L., "International Intercultural Communication: An Annotated Bibliography," Speech Communication Module, ERIC Clearinghouse on Readings and Communication Skills, Speech Communication Association, New York, 1973.

7. Chilcott, John H., Norman C. Greenberg, and Herbert B. Wilson, Readings in the Socio-Cultural Foundations of Education, Belmont, California: Wadsworth Publishing Co., 1968.

8. Clark, Chris and Sheila Rush, How to Get Along with Black People, New York: Joseph Okpaku Publishing Co., Inc., 1971.

9. Daniel, Jack L., Black Communication, New York: Speech Communication Association, 1974.

10. Davison, W. Phillips, International Political Communication, New York: Frederick A. Praeger, Publishers, 1965.

11. Downs, James F., Cultures in Crisis, Beverly Hills, Calif.: Glencoe Press, 1971.

12. Ehrlich, Howard J., The Social Psychology of Prejudice, New York: John Wiley & Sons, 1973.

13. Fischer, Heinz-Dietrich and John Merrill, International Communication: Media, Channels, Functions, New York: Hastings House Publishers, 1970.

14. Gordon, Milton M., Assimilation in American Life, New York: Oxford University Press, 1964.

15. Harms, L.S., Intercultural Communication, New York: Harper and Row Publishers, 1973.

16. Hoffman, Arthur S., International Communication and the New Diplomacy, Indiana University Press, 1968.

17. Holmes, Archie L., Donald L. Hadfield and Walter Jones, A Handbook to Assist Local School Boards of Education, School Administrators, Intercultural Education Advisory Committees in the Development of Quality Intercultural Education, Minnesota State Department of Education, St. Paul, Minnesota, 1973. (Order from: Documents section, Centennial Building, Cedar Avenue, St. Paul, Minnesota 55101.)

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## APPENDIX G

## THE TEACHER EDUCATION PROGRAM AT CARDINAL STRITCH COLLEGE[1]

The teacher education program at Cardinal Stritch College is a four year program of clinical preparation and human relations training. It is aimed to help individuals to (1) grow in self-awareness, (2) have a positive concept of themselves as teachers, (3) come to terms with themselves in respect to their motives for becoming teachers, (4) develop understanding of other persons, and (5) develop skills consistent with their personal integrity and the demands of the educative process.

It is believed that persons' learning styles, learning rates and what they consider important to learn constitute unique differences that must be recognized and accommodated. Providing a program that does so, is one way of fostering the growth of self-directed, self-developing teachers.

It is also assumed that the education of teachers must be a joint venture of the college and the public and private schools which provide the vital laboratory settings for preparation. The interaction of administrators and cooperating teachers with college personnel is considered to be essential to the growth and continuous updating of the teacher education program in order to meet the changing needs of society, reflected in its schools.

Therefore, teachers, to be prepared today, must be helped to become self-developing--continually growing, eager to try different ideas yet sensitive to their merit and accountable for their application--as they adapt to and fulfill their role in shaping and responding to the changes that seem certain to occur.

### The Goals of the Human Relations Program

Recognizing that racial prejudice and discrimination are, unfortunately, realities in American life and touch every American, adult and child, it is imperative that training be provided in human relations, i.e., the interaction of individuals with one another and with groups.

It is the objective of the total Teacher Education Program at Cardinal Stritch College, including a human relations component, that prospective teachers grow in self-awareness and develop understanding of other persons by giving evidence of the following competencies, skills, and attitudes:

1. The teacher candidate demonstrates a grow-understanding of self, including feeling and emotion, by:

   a. the formation of positive personal convictions related to racism, sexism, prejudice, and discrimination, and the willingness and growing ability to assess and articulate them. These convictions are based on a study of the values, life styles, and contributions of racial, cultural, and economic groups in American Society.
   b. the willingness and growing ability to appraise feelings and emotions through open discussion so that the teacher candidate is continually growing in self-awareness and self-evaluation.
   c. the willingness and growing ability to evaluate his/her strengths and weaknesses.
   d. evidence of reliability, conscientiousness and punctuality in accordance with the requirements of the teacher education program.

2. The teacher candidate establishes warm and friendly relationships with pupils. This relationship, characterized by an absence of bias, is manifested through:

   a. the willingness and growing ability to provide--with increasing skill--empathy and respect for the individual pupil by understanding and appreciating and cultural and environmental background of each pupil.
   b. the willingness and growing ability to counsel effectively by listening carefully and hearing what pupils are saying as well as to recognize when and how to refer pupils for additional counseling services.
   c. evidence of appreciation for the values and uniqueness of each pupil through demonstrable skill in providing for the differences that exist among pupils.
   d. evidence of the use and development of instructional materials (and techniques) which do not

reflect racism, sexism, prejudice, and discrimination and which show an adjustment to and understanding of the language patterns and cultural background of the pupils.

3. The teacher candidate establishes mutually acceptable relationships with professional co-workers, parents, and school staff. Such relationships are characterized by:

   a. the willingness and ability to plan cooperatively with peers, supervisors, and subordinates.
   b. the willingness and growing ability to establish open and helping contacts with peers, parents, supervisors, and subordinates demonstrated by the ability to relate favorably with persons with culturally different backgrounds.
   c. the ability to demonstrate, in various situations, a respect for divergent opinions by listening to and articulating other points of view than his/her own.

4. The teacher candidate demonstrates ethical behavior and professional responsibility by:

   a. maintaining confidentiality regarding pupils, parents and colleagues.
   b. refraining from negative criticism of pupils, parents, and colleagues.
   c. actively participating in parent-teacher organizations and faculty meetings, parent-teacher conferences and professional organizations whenever possible and appropriate.
   d. dressing appropriately.

The Cardinal Stritch College Program of Teacher Preparation in Human Relations is designed to give the student the opportunity to develop the competencies, skills, and attitudes in human relations as stated in the goals through a combination of required and elective courses and experiences.

Through participation in required courses and experiences, the student will be exposed to and evaluated in relation to the six standards of the Human Relations Code; however, the student is also required to choose from among the elective courses and

experiences those opportunities that he/she, in consultation with CSC faculty, believes to be essential and desirable in order to reach a level of understanding and competency in effective human relations commensurate with the role of beginning teacher.

The burden of responsibility for choosing and carrying out these activities lies with the student under faculty direction and with faculty approval.

The burden of evaluating the competency of the student lies with the faculty responsible for the CSC Program of Teacher Preparation in Human Relations.

It is believed that in assuming the responsibility for planning and executing his/her human relations program, the student will demonstrate the degree of sincerity and commitment that he/she feels toward developing understandings and competencies in human relations.

## NOTES

[1]This brochure, published by Cardinal Stritch College, Milwaukee, Wisconsin 53217, was distributed to conference participants by Professor Bruce Johnson as a part of his symposium presentation on the Human Relations Program at Cardinal Stritch College.

APPENDIX H

CONFERENCE EVALUATION FORM

1. First of all, please give your overall evaluation of the Conference. Was it useful to you? In what way?

2. What were the main strong points and main weak points of the Conference?
   Strong points, if any: Weak points, if any:

3. Now, please evaluate briefly the specific sessions you attended. Below is the list of all the sessions held. For each session, please indicate your overall evaluation, strong points, weak points, or any other comment you would care to make.

| | |
|---|---|
| Thursday, 1:00-2:00 pm. | Keynote Address by Prof. Spindler |
| Thursday, 2:00-2:30 pm. | Intercultural Communication Needs of Teachers--Prof. Jain |
| Thursday, 2:4?-4:30 pm. | Symposium and Critical Analysis of Human Relations "In Four Midwestern States" |
| Friday, 9:00-10:15 am. | Speech by Professor Rich and Question-Answer Period |
| Friday, 10:30-12:15 pm. | Symposium and Critical Analysis of Three Wisconsin Human Relations Programs |

4. Any other comments about the conference: _____

Please leave this form with Professor Cummings or Jain before leaving. If you cannot complete it now, please mail it soon to Dr. Richard Cummings, Department of Cultural Foundations of Education, University of Wisconsin-Milwaukee, Milwaukee, Wis. 53201. THANK YOU FOR YOUR COOPERATION!

(Please feel free to use the back side)

The Milwaukee Urban Observatory is the research arm of the Division of Urban Outreach, a joint effort of The University of Wisconsin--Milwaukee and the University of Wisconsin--Extension. The Observatory provides university resources to local governments and community groups to further understanding and resolution of urban and metropolitan problems in the Milwaukee area. Its focus is research for a public purpose.

The Observatory surveys research and information needs on urban problems or concerns and then draws on faculty and students to provide related services. Assisting it in this effort is its Technical Advisory Committee (TAC), a group representing various planning and research offices in the Milwaukee community.

Its Council of Observers is responsible for reacting to statements of need, recommending others and assigning priorities for each. The Council's membership, in general, represents major policy bodies in the area, both executive and legislative.

The Observatory offers technical assistance, and provides information services, on request, through its Urban Information Center (UIC). The Center is open to faculty members, students, governmental officials, and the public, as well. Its newsletter, The Milwaukee Observer, is mailed to more than 300 agencies and groups each month. Information on latest reports, studies, and statistics about the Milwaukee area are included in each issue. Current Observatory activities and notations on its more recent publications are reported too.

Miriam G. Palay
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